The Jew as Criminal

by J. Keller and Hanns Andersen

a translation by R. Belser of

Der Jude als Verbrecher

von J. Keller und Hanns Andersen
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Still to come. . .

List of Photographs

A Note from the Translator. . .

Since the original text is extensively footnoted and some of the notes refer to other pages in the book, I have indicated the page numbers from the original text with small red page numbers, so that you can quickly locate other sections of the text to which the author refers. All footnote numerals are hyper-linked to a footnote section and each note has a link back to the page where reference is made to it. Clarifications or comments of the translator will always be placed between square -- [and] -- brackets.

In the original text, the author highlights the names of the important characters and emphasizes important features of the the case and/or documents by using a German form of emphasis : the insertion of spaces between the letters of a word. I've chosen to bolden these names for ease in reading, and so that a quick scan of the text while scrolling through it should be sufficient for you to find any references you may be seeking.

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An Introductory Word from Julius Streicher

(p. 9)

Whoever wants to make a man healthy must remove the cause which led to his sickness. Entire peoples, too, can become ill and die if help should fail to come. That the peoples of the Ancient World perished from the Jewish poison is confirmed by the course of their history. And thus, that the peoples of the present will remain alive only if the Jewish bacillus feeding upon them is removed, can only be denied by those people who do not wish to see the truth.

Whoever carries the truth of Jewish behavior in World history to the people, helps to solve the highest, greatest and most difficult problem which has been dealt to humanity by fate. The book of Mssrs. J. Keller and Hanns Andersen is such an aid. It is filled with valuable truths and is replete with great thoughts. This book deserves the consideration of all seekers.

Nuremberg,
The city of the *Reichsparteitage* [*Reich* Party Days]
Pfingsten [Whitsunday] 1937

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The Findings in Preview

(p. 10)

Without the solution of the Jewish Question, there is no salvation for the peoples of the world.

This realization has blazed a trail in Germany; in increasing measure, it is becoming the common property of all nations of culture.

Despite the fierce and fiery reaction of its blind or bought allies, the disastrous role of the Jew, this parasite upon the body of every people is being drawn more and more into the light of day. Everywhere where morality, law, and order succumb to disintegration, where racketeering and corruption devour the economy, where materialistic dialectics undermine the foundations of faith, where Marxist propaganda transforms politics into a criminal reality, where the healthy race of the people is made sick and desecrated -- there one meets everywhere the tracks of the Jew.

That is the historical experience of every century and of all peoples. The new and peculiar, which the Present adds to this ancient human experience, is the appearance of Bolshevism; in its shape World Jewry rises to the decisive attack upon the peoples of culture.

The frequent criminality of the Jew is as well known a fact as its peculiar inclination and aptitude for fraud, dirty enterprises, cheating in gambling, usury, sexual offenses of all kinds, pickpocketing, high treason, etc. These things shall find their confirmation here. Beyond this, however, evidence is introduced that the role of Jewry in criminality does not limit itself to a more or less large participation, but rather is much more significant. In actually, the final threads of the criminal world come together in the hand of the Jew. The Jew is not

only beneficiary of crime, he is also the leader and **wire-puller of the criminal Underworld**.

Yet at the same time the Jew is irrefutable spokesman and **director of Bolshevism**. How could it be otherwise, where Bolshevism [11] represents nothing other than a politically camouflaged, organized criminal sphere on a world scale? Thus, just as the spirochetes which are the bearers of syphilis, so the Jews are the carriers of criminality in its political and non-political form.

The Jew is fundamentally and basically criminal. Crime is, for him, the form of existence inherent in him. He is continuously and inescapably on the attack against the natural laws of order of the *Volksgemeinschaft* [= ethnic community] and the communal life of the various peoples. It is by no means money *per se* for which he strives. This view is a dangerous prejudice, which is apt to divert the gaze of the investigator and the politician from the essence. Money is for the Jew only a means to an end, the end goal is, for him, always the conquest of power, the usurpation of unlimited power over people. The entire content of the so-called 'religion' of Judaism and its Chosen status is a mere monstrosity of its morbid greed for power. Thus its 'religion' is directed against God, its Law against Right, its morals against morality. Its nature is contrary to Nature, its ethnic consciousness is anti-ethnic, its nationalism is internationalist and its politics is crime. Therefore, the Jew is the true **Anti-Man**, the ruined member of a sub-racial mixture. He is the born leader of the *Untermenschtum* [sub-humanity].

The common Jewish substance and the common direction of the common criminality on the one hand, and of the Bolshevism on the other hand, explain the correspondence and homogeneity of both phenomena. Criminal in its theory and criminal in its execution, Bolshevism is nothing other than a revolt of the Underworld under Jewish leadership, for the subjugation of the various peoples.

The criminal argot, permeated with Hebrew, is the Esperanto of the criminal world, a product of the ghetto; exactly the same is true of the 'jargon' of the Comintern.

Thus, every variety of usual crime has its corresponding facet of Bolshevism. The counterfeiting of Maier and Kohn are merely "child's play" in comparison to the counterfeiting missions of the Soviet Jews; the forgery of a Salaban has its greatest prototype in the organized forgery of the Bolshevist rulers. The Jewish swindler Trebitsch-Lincoln

is left far behind by the Bolshevist swindler Finkelstein-Litvinoff. And are not the directors of the 'nationalized' trade in Moscow considerably more dangerous than the small fences of the East End in London? Do not the white slavers Silberreich and Wallerstein [12] show fealty to the same commercial and human 'morality' as the legislators and executives of the forced labor of women in the Soviet Union? The Red card sharps in politics are just such Jews as the professional card sharps in New York and Paris. The Jewish director of a capitalistic ready-made clothing firm looks with envy upon his colleague of the State clothing trust in the Soviet Union. Saffran killed a travelling journeyman and was active as an arsonist on a small scale; does he not make an insignificant impression next to the mass murderers and world-class arsonists of the stature of a Bela Kun, Bärmann and consorts? As frightful as are the murders done by Jews out of greed, lust and ritual fanaticism, they yet pale before the mass murders of the Jewish Cheka in the world at large.

Bolshevism is the form of Jewish criminality 'adapted' to and rationalized for modern conditions. The Communist Internationale is its propaganda tool, and the Soviet Union its tool of power politics. Impotent to achieve and build, Judeo-Bolshevism works at exterminating and destroying when and where it appears. It is the Front of the vulgar and the less-worthy, the reservoir for the expectoration of humanity.

With the toxin of crime and the weapon of Bolshevism, the Jew conducts his war of extermination against all that is wholesome, true, good and noble in the world. He is the embodiment of evil, which rebels against God and Nature. Wherein his pestilential breath strikes, the effect is lethal. Who fights with the Jew, fights with the Devil, just as the *Führer* in his book *Mein Kampf* already said more than a decade ago: "Inasmuch as I struggle to protect against the Jew, I am fighting for the work of the Lord."

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Chapter I : What Linguistics and Statistics Show

(p. 13)

"The *Kochem scheften Gasche*. Some *holchen* on *Gschok* and *dschornen* the *Sore* from the *Sochtern* or filch the *Kis* from the *Rande* of the *Gasche*. Some *holchen* with *Fehling* on the *Mertine* and *kaspern* the *Gasche*. They like to *achlen* and *schwächen tob* and *nicklen grandig* in the *Baiser*."

What sort of gibberish is this? What kind of evil-sounding tongue, in which the sibilants and gutturals predominate? It is the "*Kochemer-Loschen*," the language of criminals and swindlers.

This language is not interpretable without knowledge of Hebrew and Yiddish, as one can easily convince oneself:

"*Kochem*" comes from the Hebrew "*chakam*" (Yiddish, *"chochem*") and means "clever one." "*Laschon*" in Hebrew means "language." Thus "*Kochemer Loschen*" is the language of the clever, the cunning and smart -- the *Gauner* [German, "swindlers"]. "*Ganove*" too is a Hebrew word ("*Ganaw*," i.e. "deceiver," "thief"). But *Gauner*? Isn't that a purely German word? No -- for formerly it was pronounced *"Jauner"* and is a transformation of the Hebrew *"janah"* (cheat, swindle) -- the German language has not created its own word for this concept essentially foreign to it.

The expressions contained in the cited text (1) have the following meaning:

Gaunerwort **[Word in the Criminal Argot]**	**Meaning**	**Derivation**
schaften	German *sind* [are]	Hebrew *schebet* (to be)
schofel	German *schlecht* [bad]	Hebrew *schofel* (base, low)
Gasche	German *Menschen* [people, humans]	Gypsy language
holchen	German *gehen* [go, walk]	Hebrew *halach*
dschornen	German *stehlen* [steal]	Gypsy language
Sochter	German *Krämer* [shopkeeper]	Hebrew *socher* (dealer, trader, etc.)
Sore	German *Ware* [product, article]	Hebrew *sechora* (trading)
Kis	German *Geld* [money]	Hebrew *Kis* (purse)
[14] *Rand*	German *Tasche* [bag, pocket]	German word [*der Rand* = edge, rim, border]
Fehling	German *Arznei* [medicine, drug]	German word
Mertine	German *Land* [land, country]	Hebrew *medina* (province)

kaspern	German *betrügen* [cheat, deceive, trick]	Hebrew *kazab* (lie to someone)
achlen	German *essen* [eat]	Hebrew *akal* (eat)
schwächen	German *zechen* [carouse, booze]	Hebrew *schakar* (carouse)
tob	German *gut* [good]	Hebrew *tob* (good)
nicklen	German *tanzen* [dance]	Hebrew *niggen* (make music)
grandig	German *viel* [much]	Italian *"grande"*
Bais	German *Kneipe* [tavern, pub]	Hebrew *Bet, Bait* (house)

From these 25 expressions of the criminal argot, 2 are German, 2 of Gypsy origin, 1 Italian and 18 -- Hebrew or Jewish!

Already, in the *Liber vagatorum* (appeared in 1510) one finds an enormous number of Jewish words, even as in various still older documents. These incontestable facts demonstrate in the clearest fashion that **the *Gaunersprache* [criminal argot] arose under the decisive influence of Jewry**.

Dr. Martin Luther already determined this, and in his opening remarks to *Bericht von der falschen Betler-Büberei* [*Report on the false Beggar-Knavery*], printed in the year 1567, wrote the following(1): "Such a thieves' language indeed comes from the Jews, for there are many Hebrew words in it. . ."

Thus it remained also in the next centuries. For example, in 1823 the Criminal Councilor F. A. Wennmohs writes the following in his book *Über Gauner und über das zweckmäßigste, vielleicht einzige Mittel zur Vertilgung dieses Übels* [*Concerning Swindlers and the most expedient single means for exterminating this evil*](1): "Robbery is called *perkoch*

(more correct: *bekauch*) *handeln* [i.e., to steal *bekauch*] by the swindlers; it is also called *Chasnegehen* [= going *chasne*]; theft by night by breaking-in, climbing into apartments and other buildings, closets, etc., is called *betuch handeln* [to steal *beruch*] and *zierlich handeln* [to steal with finesse]. *Handeln* [The actual meaning of this German word is: to do, act, deal with, etc.] is by far the most usual expression for stealing. The word *bekauch* signifies the Latin *vi* [by violence], the word *betuch* -- the Latin *clam* [secretly, surreptitiously]. So the Gentile thief uses the latter word, but the Jew actually does not make use of it because he, as a Hebrew, knows better, that *betuch* actually does not mean secretly, but rather surely and certainly, and would still better suit robbery, and he pronounces *betuch* and *bekauch* [as] *betuach* and *bekauach*"

Highly noteworthy is the claim of Wennmohs that in the Jewish *Gaunersprache*, in the *Rotwelsch* [German word meaning criminal lingo], "*handeln*" can be accepted as the customary expression for stealing. The inclination of the Jews for [15] dealing [i.e., *Handel* -- trading, dealing] thereby finds a novel interpretation. For them, there is no essential distinction between a "*Geschäft*" [=business] and a crime. When they "*handeln*" [= deal], then they are stealing, and when they are stealing, then they "*handeln*" [= deal]. Business is thievery and thievery is business.

Still more striking is the fact, likewise communicated by Wennmohs, that the large crowbar, the most important tool for breaking and entering, bears the terrific name "*Rebbmosche*," i.e., Rabbi Moses. With the *Rebbmosche* in hand, breaking and entering is committed. The leader of the burglary likewise -- as is not otherwise to be expected -- bears a Hebrew name; he is the "*Baal Massematte*."

Yet the corrupting influence of the language of the Jews is still more far-reaching than one might believe. Without its being noticed, numerous Jewish words and expressions have flowed into the German language -- or, better said, have been smuggled into it. Many a word that is thoroughly familiar to us originates in the "*Kochemer Loschen*." Some examples may suffice. "*Baldowern*" [crook, rogue] comes from "*Baal*" (lord, master) and "*dabar*" (thing), "*Kassiber*" [secret note] is the rabbinic "*Kathiba*" (piece of writing, document), "*Pleite*" [bankruptcy] is the Hebrew "*peleta*" (flight, escape), "*verschütt gehen*" [to be run in, taken in] conceals in itself the Hebrew "*schuth*" (fix, set), while "*Knast*" [jail] is nothing other than the Hebrew "*knass*" (punishment). Also Jewish are "*Schlamassel*" [dilemma, mess]

("*massel*" = luck), *Dalles* [poverty], etc.

Many a word is so well camouflaged that one can no longer see its Jewish origin.

"*Dufte*" [crafty] has nothing to do with "*Duft*" [scent, aroma], but comes from "*tob*," "*Kluft*" [the primary and original German meaning is "abyss," "chasm'" etc.; its secondary meaning is slang for "clothes," "duds"] is a transmutation of the rabbinic "*Killuph*" (peel, skin, shell), "*Moos*" [primary Germany meaning is "moss," secondary and slang meaning is "lettuce," "cash"] in the sense of "money" is likewise a rabbinic word (*maoth* = coins). When we hear anyone claim that he "*schmuse*" [from *schmusen*: to flatter, to cuddle, fawn upon], is speaking "*Kohl*" [primary meaning is "cabbage," slang is twaddle, nonsense], or is a "*Kaffer*" [blockhead], so we are using purely Hebrew words "*schemua*" (speak), "*kol*" (speech) and "*Kafar*" (German *Dorf*, village) -- for the Jews, the village dweller, the peasant, is always despised as the fool, the dumb guy, but is valued as a source of gain. "*Schmiere stehen*" [slang meaning "to stand watch"] has nothing in common with "*schmierig*" [oily, greasy], but is a derivation of the Hebrew "*schemira*" (watch, guard), and an "*ausgekochter*" fellow is not someone who has been cooked [German *kochen* = to cook; *auskochen* = boil], but rather a "*Kochem*," [sly fellow -- see p. 13], a '*Chochem*," one who is totally cunning. "*Abhauen*" (actually, "*abbauen*") comes from the Hebrew "*bo*" (to come), and when we want to "*verkohlen*" [primary German word meaning is "to carbonize" which originates in the German word, *die Kohle*, coal -- but the slang meaning -- originating from the Hebrew "*kol*," is: to hoax, bamboozle] someone, so we are using, without knowing it, the Jewish "*kol*" (foolish speech). Even such a traditional-sounding expression as "*Wo Bartels den Most holt*" [apparently literally: "Where Bartholemew gets [his] cider" -- i.e., to know one's way around, know the ropes, etc.] contains two Hebrew words: "*barzel*" (crowbar) and "*Moos*" (money, coins) and originally meant [16] "Where one can get money for himself by means of breaking in." And when someone "*Schwein hat*" [literally, "has a hog/swine"], that actually means that he holds the trumps in his hand, for in the *Gaunersprache*, a trump is designated by the Jewish word "*Chasir*" (swine, luck). Also of Jewish origin are: "*kess*" [pert, saucy] (from *kassas* = to rub, grind), "*türmen*" [the primary German meaning is: to pile up, to tower up -- from *der Turm* = tower; but the slang, non-German-derived meaning is: to run off, make tracks, etc.] (from *tharam* = to leave), "*Pinke*" [money, cash] (from *Pinka*, money bowl). And should we be surprised that "*mogeln*" [to cheat] is Jewish?

The number of linguistic examples could be extended at will -- they prove that substantially, the **leading** class of the criminal element has always consisted of Jews.

In his lecture concerning the criminality of Jewry, constructed from rich source material from the 18th and 19th centuries, Dr. v. Leers(1) gives a wealth of convincing examples regarding Jewish robbery bands and gangs receiving stolen goods, which made the German lands unsafe to a degree unimaginable today. It was often entire Jewish criminal clans and criminal towns which served as centers of complex criminal organizations. The switch of Jewry from violent gangs for larceny, robbery and murder to less violent methods ensued gradually at first, in natural adjustment to the given modern conditions. From the Jewish hold-up man, the Jewish swindler developed, from the *Baal Massematte*, the leader of a "financial consortium."

In 1831, a band consisting of eleven Jews was arrested, which worked under the leadership of a certain Joseph Adolf Rosenthal. This Jew was simultaneously a trusted agent and *vigilant* of the police -- a worthy precursor, perhaps a model of the notorious Jewish Ochrana informer Asev. Rosenthal confessed to more than two hundred thefts and burglaries, among them thirty-six robberies of public treasuries, in which over five hundred persons participated and indeed, they were predominantly Jews. The threads led back to the small town of Betsche, in the district of Posen. Here and in the surrounding area eighty-one Jews were ultimately caught. Following this, the Magdeburg area was cleaned up, which resulted in a total of one hundred eighty-seven religious Jews and three baptized Jews falling into the hands of the police(2).

The Jews have ever been the leaders of the Underworld. What do modern statistics say?

The answer is as unambiguous as possible. The number of investigations concerning the Jewish element in the criminal world is sufficiently large, and they all lead to the same result.

[17] In such a manner did W. Giese(1) thoroughly study the German criminal statistics from the years 1882-89 and was able to reach significant conclusions.

He took the number of Jews convicted per 100,000 and divided this

number by that of the number of non-Jews convicted per 100,000. He obtained the following ratios:

procuring (pimping)	1.22
treason, national and state levels	1.25
pornographic trade and dissemination of pornographic literature	1.31
breach of trust	1.39
slander/libel	1.48
forgery of documents	1.79
embezzlement of documents	2.06
false accusations	2.10
violation of measures for the prevention of infectious disease in cattle	2.17
fraud	2.29
violation of military obligations	2.39
violation of social legislation	2.39
extortion	2.50
gambling	2.75
bribery	2.83
violation of the currency	2.99
violation of foreign secrecy	3.59
production and sale of unwholesome food	3.99

receiving stolen goods ['fencing']	5.07
violation of working hours regulations and Sunday laws	8.86
violation of intellectual property [i.e. copyright violations]	9.50
falsification of bankruptcy	11.1
usury	18.9
simple bankruptcy	20.9

An extremely interesting table -- and numbers which speak for themselves! Crimes in which Jewry has a predominant share are: pimping and other crimes against morality, document forgery, slander and the lodging of false charges, extortion and fraud, bribery, breach of trust, national- and state- level treason, crimes against the currency and against military duty, etc. The table also shows, by the way, that the Jews dealing with cattle take scant trouble over sanitary and veterinary prescriptions, and that unwholesome food and luxury items are trafficked in four times more by Jews than non-Jews.

[18]To be addressed as **specifically Jewish** are: exploitation of workers and employees; offenses against intellectual property (plagiarism and duplication [of works without permission and for profit]) are an almost exclusively Jewish domain; fraud of all kinds; usury and bankruptcy or "*Pleite*" [business "failures"].

This picture which is reflected in the statistics is not very gratifying for Jewry, and it is understandable that Jewry has attempted in numerous publications to falsify the issue of Jewish criminality in its favor. It will be sufficient to limit ourselves to a single example.

In the year 1907, in the *Statistischen und Nationalökonomischen Abhandlungen* [*Statistics and National Economic Treatises*] of the University of Munich, a work of the Jewish Authority for Criminal Statistics, Dr. R. Wassermann(1), appeared. With every chicanery of statistics, with mathematical formulae, with diagrams, with countless

tables and a strange multiplicity of footnotes, Dr. R. Wassermann attempted to prove that "the criminality of the Jews is not determined by race and is not rooted in their particularity, but is a product of social conditions."

Despite the most zealous processing of the statistics and disregarding the "most benevolent" consideration of the special social structure of Judaism, of its unique distribution into various occupations and its specific classification by age groups, Wassermann finally arrives at the following table (page 88) of the proportionate criminality of the Jews:

slander/libel.........................1.4
perjury...............................1.8
fraud.................................2.0
receiving stolen goods................4.7
violation against Sunday laws and delayed store closings........6.8
fraudulent bankruptcy.................9.4
simple bankruptcy.....................17.7

As one sees, Wassermann's artifices have been of little help: even in his statistics, the Jews appear as deceivers, exploiters of workers, receivers of stolen goods and bankrupts.

The marked inclination to crime of Jewry can therefore not be in doubt, all the more so because all existing statistics require a significant correction because the picture they provide is **unilaterally favorable to Jewry**.

[19]All statistics we have at our disposal are according to **religious denomination**, not according to **race**. This means that the crimes of a baptized Jew, or of a dissident, or of a person of Jewish ancestry are entered in the statistics to the account of "non-Jews," although, in reality, they fall to the charge of Jewry. The criminality of the racial Jew therefore appears much too small: some researchers are of the opinion that nearly one third of the crimes for which Jewry is responsible have vanished from the statistics in this manner, while the portion of the non-Jews is given as correspondingly too large.

The not very useful data from the old criminal statistics, which ignored the factor of race and thereby the core issue of Jewry in criminality, have recently received a commendable supplementation through the *Sonderbericht des Preußischen Landes-Kriminalamtes über die Beteiligung der Juden in der Krinimalität* [*Special Report of the Prussian State Criminal Office Concerning the Involvement of the Jews*

in Criminality]. We take from the relevant issues of the report pages of the Prussian State Criminal Office in Berlin a series of records, unusually descriptive and until now not available in this exactitude.

A preferred main field of activity of the Jew is the narcotic drug trade. From the files and indices of the Central Authority for Drug Crimes, the following picture emerges:

Up to the year 1929, of 348 international drug dealers, 98 were Jews, i.e., 28%. For the first six months of 1935, the figure is 112 dealers, of which 14 -- 13% -- are Jews; a remarkable decrease after the National Socialists came to power. Of physicians addicted to drugs, up to 1929 we have 32 in the records, 9 of them Jews, which is 28%. The figures for the first six months of 1935 are: 23 physicians, 7 of them -- 30% -- Jews. The corresponding numbers for pharmacists are, up to 1929, a total of 138, 26 of whom -- 19% -- were Jews, and the corresponding figure for the first half of 1935 is 9, of whom 3, or 33%, are Jews. All of this is in a population whose Jewish portion is 0.9%.

For the little Jew, the characteristic crime is pickpocketing. Here the Jewish element is decisive; it is his 'profession' before he has 'arrived.' [The English idiom for this would be 'made it.'] The following numbers bear this out:

In Berlin in 1931, 136 international pickpockets were arrested. Of these, not fewer than 106 were Jews -- that is, 78%. In 1932, the number of arrested climbed to 163, of whom 134, or 82%, were Jews. And even in the first half of 1935, when the number of pickpockets traveling into Germany, of the Jewish race in particular, [20] precipitously fell, yet of a total of 20, 13, or 65%, were Jews.

From 01 February 1931 until 01 July 1935, a total of 2958 pickpockets were arrested in the rest of Germany and abroad. Of these, not fewer than 1568 -- 53% -- were Jews!

From the files and documents of the Center for Combatting Gambling and Gambling Fraud, it can be determined with certainty that gambling and cheating in games of chance and cards, etc., are a further preferred area of activity of Jewish criminals. Thus, for example, of a total of 88 international cardsharps arrested in Berlin in 1933, 55 -- or 62% -- were Jews. In 1935, this number, too, fell to a total of 23, but 14 of them were still Jews. Understandably, this proportion is even more striking outside of the German *Reich*. In 1935, of a total of 35 gamblers

and cardsharps documented abroad, 28 were Jews -- which is 80% -- and in the first half of 1935 the percent of Jews of the gamblers and cardsharps abroad was exactly two-thirds.

Nothing in regard to these facts has changed to this very day. As ever, the Jews have the leading share in the areas named, and furthermore also in the 'specialties' of abortion, tax evasion, marriage swindles, exchange and foreign currency swindles, receiving stolen goods, insurance fraud, credit and loan swindles, usury and the use of phoney 'shell' companies.(1)

The characteristic and essential peculiarity of the Jewish criminal is that he commits his crime in such a manner that most of his crimes remain undiscovered. If they are uncovered, he then attempts to evade his conviction and sentencing through countless machinations. It is in this that he sees his 'honor' and his 'art.'

Many Jewish crimes are of the type that make the victim shy away from drawing public attention to himself and confessing his own weakness or stupidity (blackmail, fraud, gambling, and the like). On the other hand, the accomplices of the law-breaking Jew often stand in an on-going material dependency to him (e.g., the fence and the thieves working for him). Many such crimes, at any rate, remain unknown.

The Jewish criminal lives and moves almost exclusively within the circle of his racial comrades, and he can unconditionally count upon their sympathy or at least their silence -- it does not often happen that one Jew denounces another.

[21]From the circumstance of Jewish solidarity with his criminal racial comrades, it should not be inferred that the Jew possesses no 'moral code.' On the contrary -- the Jew has a very firm moral code in **his** terms -- the moral code of a nomadic tribe with no native soil anywhere, for whom anyone standing outside of his tribe is an enemy; everyone belonging to the tribe, however, must always and everywhere be protected, for without this unconditional solidarity the tribe would split up and go under (Talmud!).

For each of us, the concept 'right' is a portentous and thoroughly vital one. Our laws are -- taken as a whole -- the expression of that which we feel as 'the right.' Even the law-breaker, insofar as he is not a professional criminal and thus an enemy of the people, feels it and knows that he has injured justice.

The Jew, on the other had, has neither understanding nor feeling for what **we** call right. In our laws, he sees only an alien, formal, incomprehensible force, which breaks what the Jew feels as his 'right,' which must be combatted and outwitted. What we call 'crime' is for the Jew only the attempt to evade the grasp of an alien power. He is delighted and feels conceit when he succeeds in getting around, bending, or breaking the law. He is only not allowed to get caught -- that would be a **stupidity unworthy** of a Jew.

In our world Jewry feels itself to be a differently formed, alien minority, avid for power and money and seeks allies there. It finds them in those who likewise do not recognize our moral code, who do not want to submit themselves to the demands of the whole upon the individual, who are enemies of the *Volksgemeinschaft* [= ethnic community, national community identity, etc.]. He thus finds his allies in **professional criminals**, he finds them in the **Underworld**. This is a transparent fact which conceals in itself a host of novel realizations. We arrive at these discoveries effortlessly, if we examine more closely, besides the merely criminal, the **political** side of this connection as well.

The alliance between Jewry and the Underworld is certainly the most important fact of criminology. It is simultaneously the most important fact of politics. While the bond of the individual Jew with individual members of the Underworld leads to criminality, the organized alliance of Jewry *in toto* with the Underworld as a whole leads to the most dangerous and encompassing phenomenon of the political present, Bolshevism. Bolshevism is not a *Weltanschauung* [world view], not a philosophy, not an idea, not a social movement. Bolshevism is nothing which is at all [22] mystical, mysterious, or complex. Bolshevism is the revolt of the Underworld under the leadership of Jewry, it is the organized struggle of Jewry for world mastery with the assistance of the unleashed Underworld. Jewry makes use of the Underworld to establish the naked dictatorship of exploitation over all peoples, with the annihilation of any race of higher standing, of all hierarchies and values of the various peoples, of the soul and the spirit. That is the core of Marxism and contemporary Bolshevism. Jews are the wire-pullers of crime, Jews are the wire-pullers of Bolshevism. Bolshevism is political criminality and criminality is non-political Bolshevism.

The intentional and challenging idealization and promotion of the Underworld, of pimps, of prostitutes, of perversions of all kinds, of

theft, of robbery, of murder, of the downright criminal by means of Bolshevism, its press and literature, is an indubitable fact, proven by basic research(1).

In the 'classic' manner the Communist arsonist and mass murderer Max **Hölz** expresses this in his "dedication' to his memoirs, where he writes(2):

"The second part of my memoirs of the 'life' behind prison walls I dedicate not only to all political prisoners, but also to the criminals, the thieves, the perjurers, the sexual offenders, the pimps, murderers and swindlers, to all who lived buried for years or for decades. The selfishness and dishonesty, the envy, the malice and brutality of those exiled from civil society, are true and genuine. They at least wear no masks."

It can not be surprising under these circumstances, that Jewry has an entirely overwhelming portion of the leading positions in Marxism and Bolshevism(3). But in this we do not want to forget that the significance of Jewry in criminality just as in Bolshevism is more an issue of 'quality' than of quantity, still more a question of recognition of the essence than of the statistics. The influence and the portion of Jews increases corresponding to [23] the significance and importance of the posts which it counts as conquered or held.

Jews have invented Marxism-Bolshevism: Karl **Mordechai** (Karl Marx), Ferdinand **Loslauer-Wolfssohn** (Ferdinand Lasalle), the Jewess Rosalie **Lübeck** (Rosa Luxemburg), and the half-Jew **Ulyanov** (Lenin; his mother was the Jewess Blank).

A central chief directorate of 10 persons commanded the Communist Revolution in Russia and put through Bolshevism. Among these 10 persons were 1 Georgian (Stalin-Dyugashvili), 1 Pole (Dzeryinski), a single Russian (Bubnov) and not fewer than 6 Jews and 1 half-Jew:

Bronstein - Trotsky
Brilliant - Sokolnikov
Apfelbaum - Sinovyev
Rosenfeld - Kamenev
Jacob Moses Sverdlov
Moses Uritzky
Ulyanov - Lenin

From the beginning down to the present, the Soviet Union, which covers a sixth of the earth's surface area, has been ruled by Jews. According to the situation of February 1937, for example, the following were sitting as ministers and deputies: **Litvinov-Finkelstein** (Minister of the Exterior) -- **Yankel Gamarnik** (War) -- **Moses Ruchimovich**, **M. Mosessohn Kaganovitch** (Armament Industry) -- **M. Davidsohn Bärman**, **Jacob Saulovitch Agranov**, **Leo Belsky** (Interior, GPU) -- **Rosenholz** (Foreign Trade) -- **Israel Weizer**, **Sacher Salomonsohn Bolotin**, **Michael Abrahamsohn Levinsohn** (Domestic Trade) -- **Lazarus Mosessohn Kaganovitch** (Transportation) -- **A. J. Gurevitch** (Heavy Industry) -- **Isidor Lyubimov** (Light Industry) -- **Mark Natansohn Belenky**, **Levitin** (Foodstuffs Industry) -- **Benjamin Gantmann**, Lazarus Kogan (Wood Industry) -- **Herschel Yagoda** (Postal) -- **Rosental** (Shipping) -- **Aron Israelsohn Geister** (Economy) -- **Moses Kalmanovitch**, **Grigory Lazarussohn Ostrovsky** (State Goods) -- **Levin**, **Kagan** (Finance) -- **Issai Solz** (Justice) -- **M. G. Gurevitch** (Public Health).

In addition:

In the directorship of the State Bank: **Salomon Lazarussohn Kruglikov**; in the leadership positions of the Commission for Soviet Control: **Sachar Mosessohn Belenky** and **Roisemann**; in the leadership positions of the commission for Artistic Affairs: **Jakob Josefsohn Boyarsky** and **Baruch Schumyatzky**; the Chief Justice of Labor: **Philipp** **[24]** **Issaisohn Golotshokin** and his Deputy **Michael Josefsohn Lifschitz** -- etc., etc.

The GPU is completely Judafied. Event he political leadership of the Red Army finds itself in the hands of Jews, likewise the theoretical education of the Red Army. Even a portion of the officer corps, to say nothing of the medical staff and directorship, etc., is Judafied.

What is true of Russia is also true of other nations. Hugo Hasse, Liebknecht, Luxemburg, Levi and Cohn were the November Jews in **Germany**; Kurt Eisner, Levin, Leviné-Nissen, Axelrod, Toller, Erich Mühsam were the Red Jews in Munich. Over the 'Socialization Commission,' presided the Jews Rudolf Hilferding, Emil Lederer, and Theodor Vogelstein. Not fewer than 5 Jews belonged to the first 'republican' government of 13 February 1919, and so forth.

The Soviet government in **Hungary** was a Jewish clique around Aaron Kohn -- Bela Kun. Jews were the allies of the Bolshevists at their

invasion of **Poland**; up to the present day, the portion of Jews in the Communist functionaries in Poland amounts to about 95%. But the same picture also obtains in the **United States in North America**. There, among the functionaries of the Communist Party and their related organizations are teeming with Benjamin, Brodsky, Gold, Goldmannn, Löwenthal, Goldstein, Levinsohn, Lifschitz, Gerson, Weinberg, Zuckermann, etc.

Among the chief parties responsible in the Communist revolt in **Brasil** in November 1935 were, besides the two Soviet Jews Minkin and Evert, the following Jews: Baruch Zell, Ruben Goldberg, Abraham Rosenberg, Moises Lipes, Karl Karfunkel, Jaime Steinberg, Jakob Gris, José Weiß, Joseph Fridemann, Moises Kava. Exactly the same in **Argentina**: Jacob Cossin is the General Secretary of the Communist Youth Association there; Leo Libenson is the Director of Propaganda of the Communist Party of Argentina, Jeremias Milchberg leads the illegal machinery, and in the Committee for Agitation and Propaganda of the Central Committee of the Communist Party of Argentina three of the five members are Jews; in the Women's Committee, of five members, five are Jewesses, and so it goes.

Independent of time and place, the standard apparatus of Bolshevism is composed always and everywhere of Jews.

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Chapter II : The Jew in Court

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As wire-pullers and mouthpieces of the criminal and political Underworld, Jewry leads a concentrated attack upon the law and order of the people. The Jewish fence helpfully stands by the Jewish thief, the Jewish psychologist and expert stands by the Jewish sexual offender, and the Jewish attorney stands by both; the judgement is not in doubt if a Jew is also sitting on the judge's bench, as was so frequently the case in the German System(1). As if this were not enough, Jewry got ahold to the furthest extent even of the science, interpretation and execution of criminal law. It moulded and undermined the law in order to render it an impotent tool against Jewish criminality. To whatever extent these methods fell short, the goal was accomplished through the corruption of the procedures of criminal law and through Communist propaganda. The President of the Senate, Professor Dr. K. Klee, justly emphasized in his lecture concerning *Judentum im Strafrecht* [*Jewry in the Criminal Law*]: (2) "Everywhere they (the Jews) were fighting in the front most ranks when it was a matter of blunting the sword of punishment in the struggle against crime." Professor Klee mentions a small selection of Jewish 'penal law theorists,' such as Moritz Liebmann, James Goldschmidt, State Counselor of Law Löwenstein, the Prussian Justice Minister Kurt Rosenfeld, Kantorowicz, Gumbel, Freymuth, and others. Among these corruptors of criminal law, the known Communist Werthauer assumes a remarkable place. He denies that the State has any right at all to punish(3). Naturally [26] he demands the decriminalization of all offenses against morality, of abortion and homosexuality and finally escalates his shamelessness so far as to demand the decriminalization of fraud(1).

The working hand-in-hand of the Jewish criminal world, the Jewish 'criminal jurisprudence' and 'administration of justice,' and the Marxist propaganda jumps immediately to the eye. The Jewish theorists demand freedom from punishment primarily in the areas which are the domain of Jewry: sexual offenses, fraud, and treason, high and regional-level.

If, as defenders of common criminals, the 'celebrated' Jewish advocates of republican Berlin stepped to the bar, it was the same 'attorneys-at-law' who, in the 'sensational' trials of the Weimar system, defended the Communist functionaries and terrorists (2). Especially notorious were the 'attorneys' Löwenstein, Löwenfeld, Rosenthal and Rosenfeld, the Werthauer who is already known to us, and Felix Halle, the specialist for sexual offenses, and also Litten and Appel. Concerning the role of Litten in the notorious Felseneck trial in the summer of 1932, which had as its center the murder of several National Socialists during a Communist attack in the north of Berlin, Professor Siegert reports in his lecture about *Judentum im Strafverfahrensrecht* [*Jewry in Criminal Law Proceedings*](3) in the following manner:

"In the Felsen trial. . .by means of influencing witnesses and co-defendants, a defense counsel, the Jewish attorney Litten, was guilty of preferential treatment of his followers. The Court expelled him for this from the Office of the Defense Counsel. Instead of now joining the Court in the interests of justice, the Jewish state's counsel Siegfried Löwenstein addressed the legal [profession] public in the *Deutsche Juristenzeitung* [*German Legal News*] published by the Jew Otto Liebmann with an essay, *Verteidigernot* [*Defense Counsel's Dilemma*], and requested opinions in favor of his racial comrade Litten, the man who gave preferential treatment to the Communist accused. One hundred seventy-eight (178) members of the Berlin bar proposed in his favor an extraordinary meeting in chambers. The chamber -- occupied for the most part by Jews -- under the leadership of the Jew Ernst Wolff -- thereupon unanimously decided in favor of [27] the allegedly endangered independence and liberty of the defense and thereby aided and abetted the Jewish Communist Litten. Now, the Jew Max Hachenburg, as author of the *Juristische Wochenschau* [*Legal Newsreel*], appears as the last in line in the German legal newspaper. He praises the "calm objectivity" of his racial comrade Ernst Wolff and supports the safeguarding of the independent attorney class. As if not the Jewish Communist Litten, but on the contrary, the impartial Court had imperilled the legal profession in the present case. Thus the racial comrades from the apparently most disparate political camps met in

common struggle against good administration of justice."

When a Jew appears before any court whatsoever, he is secure in the sympathy of Jewry and of the Jewish 'public opinion.'

Until the take over of power by National Socialism, the German press stood under decisive Jewish influence(1).

Naturally **this** press was gentle in its judgement of Jewish criminals. Had any sort of poor devil stolen a bicycle, perhaps out of need, his full name was printed in the paper: "a certain Fritz Schulze"; when, however, some Kohn committed a fraud and injured other people without scruple, it read shyly "a merchant, K." -- why should his name be trumpeted about?

That was the sympathetic atmosphere in which the accused Jew appeared before the Court; judges, state's attorneys, jurors, witnesses -- all were more or less -- often unconsciously -- influenced by the Jewish 'public opinion.'

The fact is significant that, of the Jewish judges -- their names read: Ruben, Glücksohn, Hirsch, Jacobi, Katzmann, Manasse, Schlome, Schmoschewer, Peltasohn, Kohn, Seligsohn, Mensch, Nothmann, Rosauer, Loewy, Moses, Noah, Bukofzer, [28] Citron, Schuftan, etc. -- **three quarters** of them had as their fathers Jewish businessmen and dealers. Already, in their parental house, they breathed in the atmosphere of doing business and of the Jewish 'notion of right'; understanding and solidarity with the Jewish law-breaker was already in their blood.

And then the witnesses: witnesses from whom the truth often was in no way to be gotten, witnesses who could speak for hours at a time without saying anything, witnesses who commit any perjury with iron brow and sell their testimony to the highest bidder -- Jewish witnesses.

Then the Jewish 'experts.' At all universities, at all academies, in every focus of economic and cultural life, Jews had encysted themselves, always they monopolized discourse and occupied the best places: 42% of Berlin physicians were Jews, they had gotten control of 68% of the positions in school and welfare institutions. Naturally the experts cited by Jewish defendants were themselves Jews, who boldly sprang to the aid of the threatened racial comrade.

Their own publications throw a glaring light upon the mind-set and the

activity of these Jewish 'experts,' as for example the 'monographs' from the Institute for Sexual Science in Berlin, *Sexus*, published by the notorious Magnus Hirschfeld, the evilest sexual Bolshevist of the Weimar epoch. Volume 4 of these 'monographs' is filled with "critical contributions" for the "reform" of the law concerning sexual offenses. With the exception of a Herr v. Treskow, who reports on the topic of blackmail on sexual grounds, the contributions originate from the pens of the following Jews: Werthauer, Kronfeld, Juliusburger, Alsberg, Kurt Hiller and Hirschfeld, the very notables of the Weimar epoch. It fits the whole picture that Herr Hirschfeld was lodging the Communist *Reichstag* Deputy and major businessman Willy Münzenberg in the building of the Sexual Institute at number 10 *In den Zelten*, Berlin. The 'State Counselor' Dr. Werthauer, incidentally a friend of the Jewish black marketeer Kutisker and known as defender of Communists, was later sentenced to a year's imprisonment and a fine of 80,000 RM on account of tax evasion. This character had the brazenness to give his opinion for the benefit of the 'reform' of German marriage law, while Herr Hirschfeld, in his accustomed manner, offered his dirty hands for the protection of every perversity. The Jew Hirschfeld, who was allowed to bear the title of "Counselor for Public Health," and whose 'Institute' was financed by the Prussian state, was for years the recognized "scientific expert" for the German courts. The inconceivable nerve of this Jew seduced him into appending, in his contribution to the already mentioned [29] monographs, the following sentence: "The thing that matters (particularly in the disposition of sexual crimes) is the proof furnished, after the most careful study of the offender, of his previous life, his antecedents, his motives, his entire metaphysical personality, that the accused has **no guilt**." In this, therefore, the Jew Hirschfeld saw his "mission" before the Court: to furnish the proof that the criminal is no criminal.

His colleague and co-director of the Sexual Institute, Doctor of Medicine and of Philosophy Kronfeld, expressed himself in great detail in the same monograph, concerning the "job of medical expert before the Court." He sees the single mission of the "medical expert" in Court to be the obtaining of freedom for every criminal by means of the corresponding application of "psychology," "medical science," and "knowledge and conscience" and thwarting any use of the penal law. To what a sublime art of pseudo-scientific abetting of crime the Jewish "experts," "scientists," and "psychologists" have gradually brought the criminal law, the infamous "psychoanalytic method" of a Sigmund Freud is sufficient proof and example.

The results of the court proceedings? 'Public opinion,' attorneys, witnesses, experts, and defendants supported one another in the effort to confuse the whole affair and to construct an inextricable tangle out of distortion and lies. That the non-Jewish state's attorneys and judges seldom succeeded in proving the guilt of the accused under such circumstances, is clear. This means that it was incomparably more difficult to convict a Jew than a non-Jew: **the number of acquitted Jews was always disproportionately great**. In other words: the Jew could break the law without being convicted.

Since the Jews, by means of selection and type of crime, by their own slyness and the cunning of their attorneys, knew how to diminish the points of suspicion and the circumstantial evidence before the Court so much that these were often no longer sufficient for a conviction, the actual criminality of the Jews is considerably higher than emerges from the statistics.

In summation, one can say that, although 1. the Jews not of the Mosaic confession [i.e., Jews not espousing Judaism as their religion] were not covered in the criminal statistics [as Jews], 2. a portion of the Jewish criminals were not included at all, 3. a significant portion of the accused Jews knew how to hinder a conviction -- the statistics of the crimes [30] yield a clear picture: **fraud, usury, bankruptcy, receiving stolen goods are typically Jewish crimes. The percentage of Jews is disproportionately high in perjury, adulteration of foodstuffs, offences against decency, high and regular treason**.

In conclusion, as an example of the behavior of Jews in Court, the Caro-Petschek trial might be mentioned.

Nikodem Caro, a Jew born in Lodz, was a chemist by profession. At 50 years of age, he was Privy Councilor, President of the Bavarian nitrogen works, honorary citizen of seventeen Bavarian cities and towns, several times over honorary doctor and honorary senator, consul of a Balkan state, professor, 23 times member of boards of trustees -- in short, a typical example for the brilliant ascent of a poor but miserly, clever, and unscrupulous Jew. Caro was naturally a passionate "German patriot" and all his inventions he placed at the disposal of the *Reich*. Such nobility of sentiment did not go unrewarded, and in the three years of the war, the idealist Caro earned 1.5 million Marks. Half was lying in the bank (whether and how much he had designated as war loans is unknown), but 700,000 Marks he held in cash at home -- safe and secure.

Caro's opponent, Ignaz Petschek, was a Czech Jew who had known how to bring the Central German brown coal industry under his "supervision." His son, Dr. Ernst Petschek, loved his Austrian fatherland no less fervently than Caro did the Weimar Republic. He was active during the war -- that is, in Karlsbad. There, he got to know and love a young lady with the poetic name of Vera, Caro's daughter. "I never gave any thought to a dowry" -- he claimed in Court, to which the opposing counsel called upon all the rabbis of the world as witnesses that a Jewish marriage at which the dowry was **not** addressed, was an absurdity. . .

The two married, begat children, argued, separated, the poor Frau Vera had to content herself from then on with a paltry 70,000 Marks a month -- an everyday sort of tale. This story took a peculiar turn on the day on which the question of the dowry of 400,000 Marks was brought into play. Caro swore by the God of his fathers that he had paid the dowry in cash -- from his house safe. The Petscheks, however, sneeringly asked where the receipt was, then, for this -- after all -- not inconsiderable sum.

But the receipt wasn't there. At first Caro claimed that he had accidentally destroyed it in 1924, when he was clearing out his desk and burned a great deal of trash.

[31] The Petscheks flatly refused to believe this story. Then the story suddenly changed to: the receipt probably existed, but it was in Warsaw (!) with a racial comrade, the lawyer Löwenstein. Thereupon -- so Caro claimed -- the Petscheks promptly sent a man to Warsaw, who struck up an acquaintance with Löwenstein's secretary in a café, and wanted to get her to steal the receipt -- it was all as if from a crime novel.

Meanwhile, the receipt presumably was located not in Warsaw, but in Caro's safe: the Petscheks had obtained a temporary decree, by whose provisions the receipt was supposed to be delivered to the district court. When the bailiff appeared at Caro's, the Privy Councilor explained triumphantly: "I have just torn up the receipt and thrown the pieces into the toilet. It is now on its way to the sewage fields!"

At the later question of the Court, why Caro had torn up a document which represented a value of 400,000 Marks to him, Caro replied in a most convoluted manner -- he had acted in excitement, and anyway the whole matter had been a trap for Petschek, to lure him into perjury (!).

The baffled President of the Court could only answer in the following way: "I am making an effort to comprehend your motives, but I must say that such a thing is unimaginable to me."

To shelter himself from new visits of the bailiff, Caro found simple means. First of all, he moved his consulate to his villa in Dahlem (where the Privy Councilor otherwise could have lived) and thereby became 'extra-territorial.'

On the other hand, he 'leased' his villa to the Bavarian nitrogen works. But when a summons from the Court arrived, Caro had himself certified by the district physician as terminally unfit -- and then drove to Gastein or to Rießersee for a few months. . .

The Petscheks continually harassed Caro, and in the year 1931 it became clear that they would not be shaken loose at any price. Caro now resorted to a new weapon and used his "connections." In the Weimar government at that time, the notorious Dr. Weißmann, a Jew, was still sitting as Secretary of State, and he began to visit authoritative gentlemen of the Ministry of Justice(1). He spoke about the weather and the theater, but also about the fact that the approaching trial against Caro was embarrassing, since Caro was designated by the government for [32] an important mission abroad, and the impression would be extremely regrettable, in case. . .

Twice the state attorney's office quashed the proceedings against Caro. The Petscheks, however, were just as much Jews as Caro. They had no less cunning than the Privy Councilor, but moreover, more money and still better "connections."

Tricks no longer availed: on 06 June 1932, Caro had to appear before the Court to answer for forgery of the receipt and perjury. Three attorneys accompanied him: Alsberg, Dix, Heine. His opponent was represented by the attorneys Davidsohn, Roth, and Drucker -- a rather racially pure Jewish company.

The course of the court proceedings defies any description. Day by day, a German court had to occupy itself with the dirty laundry of two Jewish families. The most impossible matters were brought before the Court, proof for which would never succeed. Caro raged and insulted, pounded the table with his fist and cried. The Plaintiff, the defendant, witnesses, lawyers insulted one another in the most vulgar manner -- the Jews behaved just as they are accustomed to do at such business

haggling. Emile Zola described it in his novel *L'argent*: "There stood an unclean party of Jews together in a noisy group, with faces glistening with grease or the emaciated profiles of raptors -- an unusual assembly of conspicuous noses, as if pressed densely against one another over their prey, and becoming excited among loud shouts and close to the point of devouring one another." A few examples of the graceless and vulgar manner of speech of these Jews may be sufficient:

Caro screams: "What you're saying, there, is a lot of blather." Drucker replies: "Your account [of things] is organized like the Polish economy." When the subject of Caro's "fist-sized" kidney stone arises, he says to the opposing counsel: "I don't care if you get my kidney stones!" To which the other answers "with never-failing quick-wittedness": "Even in this area I refuse to do business with you."

Once the word *daffke* occurred. The state's attorney, who did not know it, asked about its meaning. Those present smiled pityingly -- "the dumb *goy* doesn't know what *daffke* means!"

That was the external form of the proceedings. In the case itself, no progress was being made. Caro admitted that the contents of one of his statements made under oath did not correspond to the truth. Nonetheless, that was not his fault -- he had signed a "blank statement" [33] and knew nothing about what the steno typist had written above his signature. . .

Yet when the Court wanted to deal more closely with the facts of the case, Caro served up some sort of hair-raising tale, which was supposed to distract the attention of the Court. Over and over again, he resorted to effects from a crime novel: he told that he was being watched day and night by hostile spies, the letter carrier had been suborned exactly as the bailiff of the Court, and handed over his correspondence to his opponents, burglars who were in the pay of Petschek had searched his apartment. His telephone conversations were tapped, they wanted to kidnap his grandson, "a good looking sportsman" had been set loose to "seduce" his daughter, his life was in constant danger from rogues who were in the employ of Petschek -- perhaps they were even Nazis! A wave of excitement swept through the courtroom. The poor, innocent Privy Councilor! They had even set the Nazis on him -- the peak of depravity! The persecuted innocent, however, sobbed into his snow-white handkerchief and secretly winked at his lawyer.

This disgusting show lasted weeks and months long. How was the Court supposed to discover the truth in this tangle of calculated hysteria, triteness and vulgarity, tales of oriental fantasy, perjuries, talmudic nitpicking by the attorneys, threats, slanders and dark hints, half truth and half lie, bought testimony of witnesses and unverifiable claims?

It was a genuine Jewish trial.

It ended on 23 December 1932 with the acquittal of the accused, Privy Councilor Caro. The costs of the proceedings and those of the defendant were imposed upon the co-plaintiff, Dr. Ernst Petschek.

The Caro-Petschek trial has only one worthy counterpart, the so-called "Trotskyite trial" against Sinovyev-Apfelbaum and Kamenev-Rosenfeld in Moscow in August 1936. It likewise was a matter of a well-known Jewish 'family quarrel,' the struggle for power between two Jewish cliques in the Bolshevist apparatus, a power-struggle which lasted nearly two decades and only came to an end with the 'liquidation' of the Sinovyev group. In the dock sat the Westernized coffeehouse- and asphalt-Jews, who in Europe are to be found at the head of the Marxist and liberal parties, to which Trotsky-Bronstein also belonged intellectually, and from which strong threads of sympathy and perhaps also political [34] connections ran to the so-called Trotskyite-Sinovyevists in the Soviet Union. The judgement was passed and executed by the more brutal, filthier, but also more powerful ghetto-Jews, like the then head of the GPU, Yagoda (whose correct name was Yehuda), Bärmann, and the great number of hangers-on, the GPU-Jews and the Jewish clique around Stalin, which grouped itself about the person of Lazar Mosessohn Kaganovitch. The trial likewise offered a disgusting and nausea-producing picture of Jewish intrigue and Jewish cowardice and dishonesty, as the execution of the punishment unveiled all the features of an unchecked Jewish cruelty. A few samples of this:

Sinovyev, an ill-reputed, flabby Jew, cowardly and intellectual, belonged, like the Jew Rosenfeld -- alias Kamenev -- to the old Lenin Group, which in 1917 came from out of Switzerland to Russia, together with this half-breed. Sinovyev was close to the Jews who were later the murderers of the Czar, Sverdlov and Golostchekin, Bronstein-Trotsky, the later Soviet envoy Kollontai, the founder of the Petersburg Checka, Uritzky, the later People's Commissar Brilliant-Sokolnikov and Joffe, who became ambassador in Berlin after the Bolshevist Revolution, and who was already in August 1917 member of the Central Committee of

the Party. At the historic session of the Central Committee of the Party of 23 October 1917, where the armed revolt of the Bolshevists was decided upon, Sinovyev and Kamenev voted out of fear against the overthrow. Sinovyev and Kamenev then became members of the first Polit bureau of the Party and belonged to the ten most responsible members of the Supreme Central of Revolutionaries.

Sinovyev later became the first General Secretary of the Communist Internationale. Kamenev filled the highest Soviet positions. The struggle of Stalin and the ghetto-Jews against the Bronstein-Apfelbaum-Rosenfeld Group lasted from 1917 until 1936. Step by step, Stalin deprived his rivals of power, neutralized, and finally executed them. Sinovyev as well as Kamenev were already sentenced to long terms of imprisonment on 16 January 1935, in the affair of the so-called Moscow Central of Sinovyev's adherents. The war staff of Supreme Court of the Soviet Union sentenced Sinovyev and Kamenev to death by shooting in the sensational trial from 19 to 24 August 1936.

The wire-pullers and directors of the trial were likewise Jews.

With justice, the entire German public stressed what a disgusting and repulsive impression the self-accusatory behavior and humiliation of the accused Jews made before the Court, and how they outdid themselves in self-abasement, contrition, and raging attacks upon "fascism," in order to save their pathetic lives. In [35] his summation in the session of 23 August 1936, Rosenfeld-alias-Kamennev said the following, among other things:

"Together with Sinovyev and Trotsky, I was the organizer and leader of the terrorist conspiracy which planned and prepared a series of attempted terrorist assassinations against the leaders of the government and the Party of our nation, and which carried out the murder of Kirov.

Therefore we were serving Fascism (so Rosenfeld-Kamenev concludes) and we organized the counter-revolution against Socialism, and thus prepared the way for foreign intervention. This was our path and such seems the pit of our treason and of every sort of base dirty trick, to which we sunk."

Even Apfelbaum-Sinovyev, the Jew once celebrated as "leader of the World Proletariat," as "Liberator of the Working Class" of all nations and General Secretary of the Communist Internationale, could offer nothing better.

"My defective Bolshevism was transformed into anti-Bolshevism and beyond Trotsyism into Fascism. Trotskyism is only another kind of Fascism and Sinovyevism only a kind of Trotskyism." Through the maze of this Jewish dialectic a non-Jew can certainly not find his way. Sinovyev had been caught in the coils of his own noose.

As nauseating as the trial, just as disgusting and repulsive was the way the shooting was carried out. We take the description from the *Berne Tagwacht* of 22 October 1936, which is based upon the report of a foreigner, which was first published in the Paris *Journal* and in the London *Daily Mail*:

"Most terrible of all was the end of Sinovyev. He sat in a single cell in the first floor of the OGPU prison. After he, as the first, signed the application for mercy, he tried to fall asleep on the plank bed. Although it was rather warm, he kept tossing violently and he was freezing. About one in the morning, he was awakened. The nighttime appearance of a detachment of OGPU officials shook him. He jumped up, frightened, and looked around with uncomprehending eyes. The leader of the detachment said to him:

"Prepare yourself, Sinovyev. We have been ordered to bring you to another location.'
With bloodless face, Sinovyev sank back on the plank bed.
'Get dressed, Sinovyev!"
Sinovyev made inarticulate sounds and began pull at the hair at his temples. One got the impression that he had lost his mind
[36] Then one of the OGPU soldiers walked out of the cell and brought water. A handful of this water was sprinkled on Sinovyev's face. Now he got ahold of himself and stood up. 'Take your belongings along!' he was ordered. He did so. A half minute later he was led from the cell. Along the route, a detachment of eight men was waiting. By their look, Sinovyev understood at last what was supposed to happen. He sobbed, he resisted, he screamed.

At the end of the walk he had a downright attack of hysteria. He held onto the hands of the accompanying soldiers and squealed like a woman. The leader of the execution squad, Lieutenant Yevangulov, commanded: 'Open the closest cell!' This was done. Sinovyev was pushed into the closest empty cell. Here the Lieutenant took hold of his hair with his left hand, bent his head downward, and put a bullet in the back of his head with his right hand."

Thus ended this Jewish trial before a Jewish court -- disgusting and bloody, completely different from the 'famous' Jewish trials before Aryan courts, where the accused Jewish 'martyrs' either were totally acquitted or punished only too leniently.

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Chapter III : Fences and Thieves

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At one time people called Poland the "Paradise of the Jews" -- *Polonia paradisum iudaeorum* -- and not without reason. By nature, the Pole is a farmer or soldier, and it isn't in him to be a trader. And thereby the Jews could bring all of commerce into their own hands in that nation(1). Not only the city merchant was a Jew, also the middle-man of every kind, the town grocer and -- almost without exception -- the saloon keeper and innkeeper. In Polish, a bar is *kartschma*, and when the immigration of Eastern Jews started, they brought this word along with them. These Jews met their natural allies in the hiding places of the Underworld -- and thus the word *Kaschemme* ['German' word of Polish derivation meaning "gin mill," etc.] developed from *kartschma*, the designation for a crook's pub or bar.

Kaschemmen are not only to be found in crime novels or in the fantasy of journalists. They are a thoroughly real phenomenon. A professional expert on the world of crooks, Criminal Commissar Engelbrecht(2) describes the *Kaschemmen* of Berlin in the following somewhat abridged account.

"Taverns, which predominantly the criminal world makes it a habit to frequent, are called *Kaschemmen*. There are such *Kaschemmen* in all areas of the city of Berlin. In particular, West Berlin is definitely not free of them, and one can visit *Kaschemmen* in *Kurfürstenstraße*, *Ansbacher Straße*, *Pestalozzi*-, *Goethe*-, *Rückertstraße* [note: *die Straße* = street], at the *Stuttgarter Platz*, and *Savignyplatz*, and in many other streets of *Charlottenburg* and all of the western suburbs. But it must definitely be admitted that the *milieu* of these *Kaschemmen* varies, too, in the different parts of the city. The types one sees in the

Scheunen Quarter are rarely to be encountered in the *Kaschemmen* of the West. Nevertheless, in the former as well as the latter, the patronage of these pubs is composed of prostitutes with their male companions, professional criminals of all kinds and '*Halbseidene*' [literally, half-silk, an idiomatic expression equivalent to the old British "not quite a gentleman/lady"], work-shy lads [38] and girls, the augmentation of the criminal world. Among these, sometimes, is also a '*Stubben*' or '*Grünling*' [= greenhorn], who either out of curiosity or out of ignorance falls into this society, and often has to pay the price in health and wealth.

The *Kaschemme* itself is sometimes a licensed pub, other times a cellar prepared expressly as a hiding place for the criminal world. Such cellars are to be found chiefly in the *Scheunen* Quarter, in the *Münz*-, *August*-, and *Steinstraße*, etc. The proprietor of the *Kaschemme*, called a '*Boost*' (1), must be worthy of the trust of the criminal world. The dimensions of the place must allow for the possibility of disappearing at an unexpected visit from the criminal police, either by means of a trap-door and cellar into an neighboring yard, or through cellar passages across to stairs into an apartment located in the house, or, lastly, as has been found many times, by stairs up to the attic and from here out to the roofs into another house. These *Kaschemmen* have, almost without exception, business at night, which is strongly secured for the most part by several '*Spanner*' [bouncers]. The more violent the young men who frequent the pub are, the stronger also, the security generally is. If the criminal police do not succeed in entering by surprise, the place is opened only if the criminals being sought are well hidden or out of danger. At recent raids, such fellows were fetched out of the most impossible hiding places by the criminal officials. Even out of tiled ovens, in a dumb-waiter, and in the middle section of a sideboard. Preferred hiding places are also large baskets and crates into which the wanted man climbs and has himself covered with dirty laundry.

The main business in these kinds of taverns always begins late in the evening. Night owls of all sorts, all those who shun the light of day and transact their unwholesome business at night, have their meetings here. Here, a new '*Ding*' [literally, 'thing,' the equivalent of the English-speaking criminal's 'job'] is discussed, and here they meet in order to mutually 'ein Ding abstoßen'[= "divide the take"]. Each man gets his due. The piano-player plays dance music, and the prostitute invites her johns [to meet] the black marketeer. Whoever wants to play can try his luck at '*Meine, Deine*' ['Mine, Yours'] or '*Schlesischer* Lottery' [Silesian

Lottery], for, judging by experience, most criminals indulge in a passion for gambling. The playing tables, therefore, are especially crowded, since every guest has an interest in the play, all the more so if an 'Otto' is present, a fool who, according to all rules of the craft is quickly "cleaned out."

[39] Most of these pubs have a special back room, whose entrance is completely unnoticeable and is opened only to favored customers who are trusted. In this often windowless 'club room,' the more important pieces of business are concluded. Here the booty of theft, the "*Sohre*," is divided and deposited with the "*Schärfer*" ["Sharpers"], i.e., the fences. Here, also, the "*Ganoven*" [crooks] stay who are going '*treife*,'(1) i.e., who is being sought by the police.

The premises of a *Kaschemme* are for the most part primitively furnished, even though there are also *Kaschemme* in which every possible sort of **junk is supposed to simulate a shabby elegance**. A bar counter, '*Theke*,' some tables and benches as well as chairs and, if in any way possible, a piano or gramophone mostly comprise the furnishings; anything else is a luxury, and the guests make no special demands. But all the greater, often, are the demands relative to food and drink. Im this the '*Boost*' must be efficient, and also must be supplied with wine and champagne. Bouillon, beer and *Schnaps*, *Soruff*(2) are consumed in large quantity, and that bodily well-being is otherwise well looked after is given away by the rows of sausages and the bowls of grilled herring, with cold pig's feet and the like, which are always very popular.

The visiting of such *Kaschemmen* is not without danger for strangers, a '*dicke Marie*' ['fat Marie'], i.e., a full wallet, awakens envy which frequently leads to a robbery assault. Not long ago, a Berlin journalist fared badly in one of the *Kaschemmen* of ill repute. He was left completely robbed and beaten unconscious. When the police come, the robbers are long gone and the police almost never learn anything from the '*Boost*.' Matters frequently escalate into a '*Aussprache*' ['discussion,' 'heart-to-heart talk'] among the guests, as every brawl is termed."

In Berlin the situation was particularly bad in the vicinity of the Silesian railroad station, in the *Koppen*- and *Madaistraße*, where there was one*Kaschemme* after another along these streets, where whores, pimps, and every sort of riff-raff hung about, where one was not entirely safe even in the daytime. The Silesian railroad station, the large and eastern most station in Berlin, was the goal and end point of

the Eastern Jews immigrating to Germany. From there, they had not far to go to reach "Alex," [i.e. the *Alexanderplatz*, city center for governmental offices, etc.] where their **racial comrade**, the Police President Dr. Weiß, resided and took pains to see that the naturalization process went smoothly for them. Therefore the streets of this district offered the spectacle of a tender mixture of "hard youths," "easy girls," and [40] greasy Jews. The *Scheunen* Quarter also offered a similar picture, which teemed with Jewish dealers, black marketeers and criminals, where stolen goods were sold openly on the streets, where, in the movie houses which were open all day, ear-splitting music roared and enticed a dubious public. The best known *Kaschemmen* of this district were "*Münzglocke* [literally "coin-bell" -- the ringing of change], "*Martins Hackepeter*" [*Hackepeter* is a dish of minced meat], "*Der gute Happen*" ["The good/choice morsel"], "*Café Dalles*" [*der Dalles* = poverty], in which forks and spoons are fastened by means of long chains to the walls in order to prevent their being pilfered. In earlier decades, the criminal quarter extended deep into *Dorotheenstraße* and to *Jerusaleme Straße*(1). It seems symbolic, since as time passed, Jewish department stores and the palaces of Jewish newspapers grew up there, where earlier the *Kaschemmen* stood.

These criminal districts of the large cities were simultaneously the incubation nests of Communism. Among the pimps, whores, fences and thieves, the agents of Moscow felt at home. Here the "operations" of the illegal Communist organizations were hatched out, here criminals were recruited and paid for what they had carried out. The Underworld furnishes the recruits of Communism. The *Kaschemme* is the nursery of criminal Bolshevism, just as the café is of salon-Bolshevism. In the *Kaschemme* of the East End [of London] or of the *Scheunen* Quarter, the same Jews sit as in the elegant cafés of the West End and of the *Kurfürstendamm* [famously fashionable street in Berlin, corresponding to New York City's Fifth Avenue]. The kaftan and the earlocks are not an essential feature of the Jews, any more than the kerchief and the crowbar essentially belong to the character of the criminal.

The unified front of Communism with the criminal world is systematically cultivated and built upon. The "legal" and illegal Communist press of the whole world openly incites theft and robbery attacks. For example, the *Rote Fahne* [*Red Flag*], the official organ of the Communist Party of Germany, wrote in 1931(2):

> "Yesterday afternoon at about 2 o'clock, several unemployed

appeared in the branch of the grocery store '*Nordstern*' [=North Star]. in *Glasgow Straße*. They **took** about 35 pounds of sausage meats from the window displays [41]and left. The police were able to arrest **none** of the culprits."

or:

"In the butter and grocery store of Göbel in *Knobelsdorfer Str*. 56, ten young lads appeared this afternoon about 12 o'clock and pilfered sausage and bacon meats from the sale table. They **succeeded** in escaping with their booty without being recognized."

and further:

"Yesterday evening a troop of unemployed went into the grocery of Hoffmann in *Gräfestraße* and **took** for themselves sausages and bacon among other things from the counter, with the words: 'Welfare pays for for that.' The troop was pursued by two police officers in plain clothes and is also supposed to have been shot at. Excited groups of passersby formed on the street, who were talking about the fact that in the crowded streets, **they were shooting at the unemployed**."

There is a widely distributed, illegal Communist underworld press, adapted expressly for the criminal element, and which is naturally written and managed by Jews. One example from the Berlin of pre-National Socialist times may suffice. The illegal newspaper of the street cells of the *Virchow* Quarter in North Berlin, *Der Rote Weg* [*The Red Path*], wrote, for example, the following during the winter months of 1931(1):

"Join together in hundreds, just as the unemployed did in Köln. Four

hundred unemployed took to the fields of the estate owner and **got for themselves** the potatoes which had been refused them. In the *Ruhrgebiet* [Ruhr area, known for its coal deposits and heavy industry], hundreds **got** coal **for themselves** from the piles of the Coal Kings, which were full to the breaking point.

This is a mass struggle. If the unemployed do not wish to be abandoned to hunger and freezing, then they organize 'Red Self-Help' and get what they need for themselves."

This "*Rote Selbsthilfe*" ["Red Self-Help"] of the "unemployed" was, of course, nothing other than organized Bolshevist criminality. It is at the same level of criminality as the infamous "expropriations" of the Judeo-Bolshevists in Russia before 1917 and the murder and robbery of the gangsters in America.

[42] The criminal unions or "rings," which seek to conceal their true criminal core under the most ridiculous names, like "*Eintracht*" [= harmony, unity], "*Libelle*" [= dragonfly], "*Immertreu*" [= ever-faithful], "*Sparverein*" [= savings club] and so forth, represent the transition from the individual Jewish criminal world to the organized criminality of Judeo-Bolshevism.

The members of the "*Ringvereine*" [ring clubs] were in Berlin and are today in all large cities identical to the members of the Communist terror groups, of the *Rotfrontkämpferbund* [Red Front Fighters' Association], of the *Antifa* [Anti-fascists -- a group which has been resurrected in the puppet-Germany of the NWO] etc. The cowardly and underhanded murder of Horst Wessel, carried out by the member of the Underworld, Communist and pimp "Ali" Höhler on 14 January 1930, instigated and planned by Sali Eppstein and Else Cohn, has furnished for all time the irrefutable proof of the identity of Bolshevism, Jewry and crime. The murder of the two police captains on 09 August 1931, in origin and guidance carried out by the Red underworld at the behest of the Jewish Communist leaders Heinz Neumann and Hans Kippenberger, yet again confirmed this connection.

And lastly, as a final example, the murder of the member of the

NSDAP **Friedrich Schulz**, who was shot on 03 August 1932, in front of the house at *Triftstraße* 67 in Berlin by the members of a "ring club" who "coincidentally" also belonged to the RFB [the *Rotfrontkämpferbund* mentioned above]!(1) The Jew is the born denizen of the Underworld, he forms its *bourgeoisie* and feels at home in its hiding places, *Kaschemmen* and cellars, in the ghetto.

Although the Jew generally does not commit theft or burglary by his own hand since he usually shrinks from the physical danger and only reluctantly reaches for the *Klamonis* (2), he is quite active in fencing out of preference. Theft and burglary are not lucrative enough for him, but their "appraisal" definitely is.

An Austrian criminologist (Herz(3)) has taken the trouble to research for the Court District of Brünn the average loss which occurred due to various crimes. These average numbers are:

theft	62 *Kronen*
embezzlement	376 *Kronen*
fraud	397 *Kronen*

At the same time, the minimum compensation [per year] in the area was equal to 642 *Kronen*. In order to scrape out the meagerest of livings, a criminal would therefore have to [43] commit ten thefts in an average year, but only two swindle type crimes.

These numbers prove that stealing is actually a "trade" of little profit, especially measured against its risk. It is easy to understand that the criminal Jew prefers either to resort to fraud or to get others to steal for him.

The Jew carries on crime as a business -- and business, at least in principle, as crime. Both are, for him, merely different forms of his struggle for power and existence against the "others," the *goyim*. All wholesome transactions of the merchant take on, in the hands of the Jew, a distorted and criminal shape: credit is transformed into usury, fair purchasing into receiving stolen goods, exploitation of favorable opportunities into fraud, etc.

So it is easy to understand that the Jew also conducts theft and burglary "on a business basis." Exactly as the "respectable" Jewish merchant employs and exploits workers and employees, the Jewish **gang leader** or **fence** has crooks and burglars "working" for him. The lion's share remains with the fence, while the burglar, who bears the risk and puts

his freedom on the line, is put off with pennies.

How far the exploitation of the thief by the fence goes, one can see from a typical example related by Dr. H. **Weiß**(1) in his monograph about fencing.

In November 1926, the thirty-one-year-old Jewish "fur dealer" B. met, while on the street in Leipzig, a seventeen-year-old apprentice unknown to him until then, S., who was carrying a parcel under his arm. A fence must have at his disposal knowledge of people and a sharp eye, and it immediately struck B. that something was not right with the young man -- his behavior was pointedly casual, but fear lurked in his eyes. He inquired of him whether he had furs to sell. Both then went into a hallway and B. inspected the furs stolen by S. from the loft of a fur goods firm. Without inquiring about the origin of the furs, he selected one fox fur for himself, for which S. was asking 8 RM. B. explained that he himself didn't want to buy the fox but only wanted to "mediate" the sale -- a well-known trick for securing a double profit for himself. S. declared himself in agreement with this proposal and B. went to a furrier, Cohn, to offer him the fox. As a matter of form, Cohn [44] inquired whether the fur wasn't stolen, to which B. assured him that it was a completely straightforward matter, that the fox belonged to a small furrier who had an urgent need of money for a bill. Cohn acquiesced in this explanation, since, for him, it was only a matter of having an excuse ready in case he would be called to account, and he paid B. 20 RM. But B. told S. that he [B.] had only gotten 8 RM, and he subtracted 2 RM from that for himself as his "commission." When S. wanted to make objections, B. threatened him with giving information to the police, and S. was forced to give in by force of necessity. A short time later, B. met an older couple from the country on the street, who were looking for a fox fur and he brought them to Cohn, where the fox was sold for 45 RM, from which B. received 5 RM as commission. Thus, the thief got 6 RM, the fence 19 RM, and the dealer (who was not much more than a fence) 20 RM -- a typical case.

"A fence is worse than a thief" -- so goes a well-known saying, and in the estimation of **Sauer**(1), the fence is one of the most reprehensible of criminals. The true keystone of the Underworld is, second to the pimp, the fence. What would a burglar do with his booty if there were no fences? The fence is as indispensible for the thief as the customer is for the merchant. Without fences, no thieves; without Jews, no fences -- a quick calculation!

The Jewish fence has introduced the forms of Capitalism into the Underworld -- organization, money- and sales-market. The Jew is the employer in the Underworld. Without participating himself, he garners the profits of the middle-man and the expeditor. But the fence is not tied to the individual criminal -- if the latter becomes rebellious or demands a larger share of the booty, the fence slams the door in the face of the thief. In the Underworld there are more than enough criminals, and the fence can choose for himself the most pliant of them.

The far-reaching similarity between the economic structure of the Underworld and the forms of liberal Capitalism is no coincidence, but rather a work of the Jews. Jews comprise the leading class of Finance Capitalism, and, we can also add, of Marxism and Bolshevism; Jews also comprise the class of the "Upper Ten Thousand" of the Underworld.

In outward appearances, the professional fence is a more or less "honest businessman" -- a so-called respectable Jew -- a second-hand dealer, a shop-keeper, a dealer, sometimes even owner of a small department store -- for then he can, without hindrance, [45] buy and sell anything without suspicion. Fences have a more or less close relationship to criminals, they advise them, give them tasks, "tips," or even lead bands of thieves, while some, on the other had, are more cautious and only come into contact with the thief when buying the "*Sohre* [goods, the "take", etc.]." The most dangerous because the hardest to catch, are the fences who work only with other fences and move the stolen goods onward: for the most part, the booty changes its owners several times in rapid succession and then resurfaces somewhere at the other end of the country.

Let the career of a Jewish fence be described by the following, taken from the book by Dr. M. Weiß:

"A powerfully-built, broad-shouldered man with a well cared-for appearance and good clothes, from whose Jewish face cunning and business sense emanates, that's the thirty-two-year-old dealer Michael Strossenspieler. Related by marriage to the co-defendant 'King of Burglars' Kubusch, he is the prince of Polish-Jewish burglars, who have methodically been committing residential burglaries using lead strips for many years on their theft-journeys into various German cities, but especially in Leipzig. In the main trial, Strossenspieler contested all charges, preserved a calm demeanor, and sought to create the

impression of an honorable businessman.

Many years ago, Stossenspieler, nick-named Machull (from the Hebrew *mechullah*), is supposed to have come from poverty in Poland to Berlin and earned much money on the streets of the Berlin *Scheunen* Quarter from trade in well-made raincoats and stolen goods (watches, diamonds, diamond rings, jewelry, silverware, furs, various garments, pawn tickets, and so forth), but to have securely hidden this away before his arrest. In the evening, he is supposed to have waited on the street for the burglars, to buy stolen goods. He would proceed in this way with stolen goods: from jewelry, the stones were plucked out, the gold and silver melted down. With valuable watches, he changed the numbers and changed the linings of garments. The burglars are supposed to have met in Stossenspieler's living quarters, weighed precious metals and tested gemstones.

A Polish Jew is supposed to have acquired, as a purchase of opportunity, a stolen gold watch from Stossenspieler on *Grenadierstraße* in Berlin. In the ledger of purchases of a dealer in precious metals, the police discovered Stossenspieler's name several times as the seller of precious metals, though [the signature] was somewhat garbled. Although he was again recognized, Stossenspieler denied ever having been in this shop. In another case, [46] two store proprietors identified Stossenspieler as the seller of a diamond ring and as the orderer of watch repair work. Stossenspieler replied that the diamond ring and the watches had been his legitimately acquired property.

In the entire trial, seven burglars denied the charges, just as did the fence Stossenspieler, and no one incriminated any of the others. In front of the courtroom, Stossenspieler's wife, wedded only according to the Jewish rite, threatened to scratch the eyes out of a wife of a co-defendant burglar, who had been summoned as a witness, and to bite her throat out, if she should make incriminating statements. She is also supposed to have arranged for another female witness to leave for Poland. In the main trial, however, she cried continuously and claimed 'to know nothing.' The accused [Stossenspieler] received two years and six months in the penitentiary. Will this sentence deter him or even 'make him better'?

Strossenspieler's "*milieu*" was the ill-reputed *Scheunen* Quarter in Berlin, the meeting place of the Underworld and cesspool of the Eastern European Jews entering the country.

Criminal Commissioner Liebermann von Sonnenberg(1) passes the following judgement on this Quarter:

"In this residential quarter of foreign Jews, the amount of pilfered goods which disappear can be fathomed only by him who has been working in this area for years, and even his imagination will hardly fully grasp the reality."

Wulffen(2) tells of a Jewish locksmith, **Polaczek**, who produced the burglary tools for the notorious burglar Kirsch in his work place. Kirsch was extraordinarily difficult to catch, since no one knew his residence and he appeared in *Kaschemmen* only intermittently to give his orders and then immediately vanished again. When Kirsch was finally arrested, Polaczek took his place as leader of the band, which consisted of two locksmiths, a silver polisher, and a mechanic.

The same author reports on another band which was comprised of Jews and which after the Revolution of 1905 had fled Russia. There were also several children with this band, whose members stayed in various inns and often changed living quarters. The band lived from pickpocketing and purse-snatching, at which the children usually took on the chief role and frequently demonstrated an outstanding dexterity.

[47] Jews were often active as store, cellar, garret, overcoat, bicycle, car, parcel, marketplace, tenant and railroad station thieves, and as thieves who robbed the dead, etc. "Inventor" of the black leotard suit for hotel thieves was the hotel thief **Hirsch Isaaksohn**(1). This "Merchant of the Second Guild" was born in Belaya Zerkov, Russia. He was barely 20 years old when he was imprisoned for the first time in Tula. Two years later, he was arrested in Petersburg after a major theft. Hardly having been released from prison, he decided to leave the "anti-Semitic" Russia. He had excellent language skills, was educated, presented himself very articulately and with good manners -- and during his second term of imprisonment he had learned all the tricks of a crook.

He was so clever that he succeeded in living for nearly five years from his thieving before being caught. After serving a sentence of 18 months, he began to travel throughout Europe: Rome, Bologna, Florence, Milan, Genoa, Monte Carlo, Nice, Paris, Vienna, Cracow, Trieste, Leipzig, Mannheim, Cologne, Berlin -- these are the cities in which it is definitely known that he committed his thefts. His tactics

were always the same: in socks and a tightly fitting pair of black leotards, he left his room in the late hours of the night to steal. Should he meet up with anyone, he always said as an excuse that he was searching for the bathroom. His dexterity was incomparable and it gave him not the least difficulty to open a locked door and to steal gold purses which were lying under the pillows of the sleeping resident. He frequently came under suspicion of being a thief, but nothing could ever be proved against him. He was overtaken by his fate in Berlin. He first went into the Grand Hotel on the *Alexanderplatz* and stole from two travelers in the same night. The porter of the hotel recognized the thief from his extraordinarily bent and crooked nose, because he had earlier worked in Milan at a hotel where inexplicable thefts had occurred. The thief noticed the suspicion and immediately vanished, to resurface in the *Kaiserhof*. Here, too, he stole from a traveler, but made himself suspicious thereby, and the director of the hotel had all the corridors of the hotel filled with his employees on the following night. About four in the morning, the thief appeared; his gaunt form was scarcely visible in the dark leotards. When he was stopped, he acted very indignant and again tried the story of looking for the bathroom, but this time without success. In his luggage was found [48] 150 RM in gold, 200 Lire in paper, 50 Franks in gold, 6 black leotard suits, a large supply of wax candles, skeleton keys, cards from all over Europe and a horse racing program of the *Hoppegarten*. On his visiting cards was written: "*Georgi O. Chambellan de Se Majesté le roi de Baviere*". . .

The German court proved to be hard-hearted. Despite all the efforts of the defense counsel Friedmann, who defended his racial comrade, the hotel thief received a term of imprisonment of five years.

As we have already determined, a typical Jewish specialty is pickpocketing. A physiological peculiarity often observed in Jews may contribute to this feature of theirs: clever hands with sensitive long fingers, which so frequently make many Jews competent pianists, violinists, watchmakers and goldsmiths. When the middle and index fingers are almost of the same length, the man possesses nimbleness, a talent for dissembling, knowledge of people and ability to quickly orient himself, and thus we have before us the born pickpocket, the "*Torfdrucker*(1)."

The number of tricks employed by pickpockets to divert the attention of the victim or of those surrounding him is extraordinarily large, and Jewish cunning takes care to constantly improve them. A practiced pickpocket has very powerful fingers, and he is able to hold completely

securely even a heavy purse or pocket watch, even when he has them grasped only by the fingernails.

The hands of the pickpocket are his main concern. No violinist maintains them with more care; they are preserved from any coarse labor, washed with soda in order to refine the sensitivity of the fingertips, kept supple with Vasoline and glycerin and properly massaged. Constant practice is also necessary in order to keep the grip, once learned, at its peak. Pickpocketting has to be learned; it takes months until the aspiring pickpocket succeeds in "working" with a certain skill.

In every nation there are schools for pickpockets and, as the English police, for example, have been able to discover, their leaders were almost without exception "foreigners." This reticent little word, of course, conceals Jews from Eastern Europe. In these schools, models, which are hung with little bells, so that any careless movement by the apprentice [49] is immediately audible, are used for practice. In a more advanced stage of "instruction" the task is assigned of stealing from the teacher so that he feels nothing when his eyes are closed. As a final test, the "teacher" leads his pupils out on the street, where they carry out thefts under his supervision.

The business of the small Jewish pickpocket is "wearisome" and dangerous; the Jewish fence has things easier and more profitable -- but it is most effortless and most profitable when it takes on "legal" form after the victory of Bolshevism and is now conducted "**on behalf of the State**."

In point of fact, is the "trading activity" of the Soviet government anything other than theft and fencing in the grandest style? Whether it is a matter of the cashing in of the old Czarist jewels, which may come from the robbery-murder of the Imperial family, or of the auctioning off of objects of art from the formerly private possessions of Aryan families, or of the sale of paintings from the Hermitage -- all this is actually and properly fencing on a grand scale. The same is true of the splendid "business" of the *Torgsin* (literally: trade with foreigners), that Soviet-Jewish institution, which shows sales of many hundreds of millions of gold Rubles and which consists in the selling of food in State stores to the starving population in exchange for items of value -- gold and family jewelry, gold teeth, bridges and crowns. This vulgar extortion and exploitation of the distress of the people is again, of course, conducted exclusively by Jews, who make the most terrific

"*Reibach*" with it, which a Jewish enterprise always effects. This "business" bloomed and thrived until the last thing of value was extracted from the unfortunate Russian people. What the Jewish Commissar robs and appropriates from the nobility and the citizenry, what it extorts and coerces from the worker, the employee, and the peasant, the Soviet Jew then sells at cut-rate prices to his racial comrades in the world market and the stock exchanges of Paris and New York. That is fencing in its most evil sense, worsened by robbery and extortion with the application of force and abuse of state power.

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Chapter IV : Imposters

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The father of **Ibnz Straßnoff** was an employee in Matészalka, a small Hungarian city. The family was viewed as thoroughly respectable, one of the sons had become an actor in Budapest and Ignaz was supposed to have enjoyed as good an upbringing as possible. But after four classes he was already bored with the gymnasium. The easy life and glittering Budapest enticed him -- he became a salesman in the capital. His salary was more than modest, and from home he could expect no help, for his father was dead. But he felt cigarette-smoking to be chic and a necessity. As a beginner, he was caught stealing in a tobacco shop. Two weeks' loss of liberty -- that was the first entry in a criminal record which was to become infinitely long: Straßnoff had begun his extravagant career of crime (1).

Now he commits further thefts: gold watches, purses, rings, or, if nothing else is around, even billiard balls. His brother is an actor, consequently he has connections to the theatrical world. He uses them in order to procure free tickets and then sells them -- in such a theater-happy city as Budapest, a profitable enterprise. For this he gets two months.

When Straßnoff receives his third sentence -- three-and-a-half years in prison -- he is just 20 years old. Just having been released, he gets himself employed as -- of all things -- a cashier at a newspaper. In ten days, he commits thirteen instances of cheating and forgery and hurts the paper severely. Those are ten mad days. Straßnoff's pockets are full of money, and he can finally realize his dreams. His duties are hardly done before he puts on black tie and becomes a noble cavalier. He rents a cab for himself for a month -- the driver will later mourn the loss of

his earnings -- and among the [51] prostitutes he seeks the most beautiful, buys them elegant toiletries and spends nights with them in the best hotels. Hungarian wine is drunk there, the Gypsy violinist softly plays his favorite songs in his ear. Straßnoff closes his eyes, his face becomes melancholy, he seems lost in the music. Then he sticks a hundred-*Kronen* bill on the damp brow of the Gypsy and orders a mad *csárdás*. Straßnoff's eyes flash challengingly, his shoulders twitch in time with the music. A just-released Jewish jailbird? No, a genuine Hungarian Count, who is enjoying life!

Only ten days does he play this role. Then the police appear, Straßnoff is arrested, in his pockets they find only a few *Heller* -- all of it is blown. He must go back to prison for three years. But these three years become four.

Many a thief has the ambition of burglarizing the police -- Straßnoff occupies himself in prison as an embezzler.

He's intelligent, has fine penmanship and is put to work in the office. There, he falsifies the cash books. He swindles 20 *Kronen* and receives an additional sentence of a year.

With this fourth sentence, a change comes to Straßnoff's life -- he finally transforms himself into an imposter and thereby finds his actual "profession."

Barely released from the penitentiary, he procures for himself by fraud the uniform of a Hussar officer and orders -- with the help of forged credentials -- 1200 halters for horses -- and demands 70 *Kronen* from the manufacturer as "commission." The manufacturer is non-plussed -- he is yet to have seen officers who get commissions. But business is business, and he doesn't want to let this nice contract slip away from him. . .On the same day, the "Hussar *Oberleutnant* László Inezédy" borrows a considerable sum from a waiter. A year and nine months in prison are the consequences. . .

Straßnoff tries on a clerical role: as an "Evangelical pastor," he swindles a series of antique dealers. Two years in prison.

Hungary is becoming too confining for Straßnoff, he makes trips abroad, swindles hotels, plays cards in the train station (and "wins" every time), then becomes active as a marriage swindler, leaving debts behind everywhere and decamps.

His face is haggard and shows many deep wrinkles, his black hair is smoothly parted, his nose is sharp and prominent, his lips narrow and bloodless; under bushy eyebrows sit a pair of dark brown, cunning eyes. His hands are well-cared for and fine -- the hands of a cardsharp and pickpocket -- [52] his bearing is pleasantly relaxed, he wears in his button hole the blue ribbon of the Prussian *Kronenorden*, and he prefers to be called "Imperial Councilor Ludwig Bényei de Erdöbenye." He achieves his craziest scam as "Russian Military Attaché" at the royal maneuvers in Köszeg, where he awards various contracts for the Russian army -- naturally for commissions -- to a host of blindly trusting suppliers. When the affair becomes known, all of Europe laughs. Are these people blind, then, that they don't see the gray overalls of the prison inmate under the black tie or the uniform of the swindler?

Now -- it is not the fault of those who surround him, it is Straßnoff's "dues": he is an outstanding actor. In every role that he plays -- clergyman, officer, *bon vivant*, official -- he lives that role. Every word, each of his gestures, his clothing, all of this is "genuine." And of the penitentiary, in which he has spent nearly one-and-a-half decades, one senses nothing at all. His conduct is irreproachable, his knowledge of languages and his general knowledge are astonishing. Even in prison Straßnoff was always playing a role, that of the contrite sinner. Since he is, in addition, intelligent and clever, always ready to perform any service with a smile, he understood how to avoid hard work and has read a lot and continued his education. No -- one truly sees nothing of the prison in Straénoff.

He shows up in Hamburg as a book dealer, later he passes himself off as a friend of the American Consul. With a forged letter from the Consul, he makes the rounds of all the Consulates in Hamburg, and borrows 200 Marks a piece at each. . .

Straßnoff tarries for seven months in America as a "photographer" and five months in England. With his new knowledge and experience, he returns to Hungary, where he wishes to realize an entirely major *coup*. This time, the princes of the Hungarian Church will have contributions levied upon them. He takes the address book of Budapest and selects a suitable, fine-sounding name for himself.

There now appears on the scene "Ministerial Councilor Géza Bértessy," a high official in his mid-thirties, clever, gracious, well-bred, well-versed in Church affairs, much traveled, an educated man

and man of the world.

The Herr Ministerial Councilor first visits the Bishop of Nyitra. There it turns out that the real Géza Bértessy is a nephew of the Bishop. Straßnoff loses his composure for only an instant. For the Bishop is deaf, he's 76 years old and his eyesight is not the best. He clasps the "nephew" to his heart and disgorges 2000 *Kronen* to him without hesitation -- Straßnoff may look back with pride upon the long road from cigarettes stolen in a dilettantish way, [53] to loans from a bishop. He next relieves a friend of the Bishop of about 800 *Kronen*.

The next victim is supposed to be the Bishop of Steinamanger. Here, too, the "Ministerial Councilor" is received most heartily and is permitted to move in the best society, to be the center of attention in the salons of the provincial nobility -- which is pleasant but not very profitable. Following methods tried and tested many times, Straßnoff goes to work on the Bishop -- at first, however, without success. The Bishop is a man of captivating courtliness but will not part with any cash. Yet even with him Straßnoff has success at last. He contrives a convoluted story, according to which a well-known aristocrat has contracted considerable debts but is now unable to pay them. A scandal by which even the highest official of the district, the *Obergespan*, would be affected, must, however, be prevented by any means, and the Minister himself had entrusted him, the Ministerial Councilor Bértessy, with the task of enlisting the participation of the Bishop in this discreet campaign. A faked telegram from the Minister to the "Ministerial Councilor" gives the impetus, and the Bishop is made lighter by about 6000 *Kronen*.

A short time afterward, Straßnoff was arrested in Vienna, but only 270 *Kronen* were found on him -- his passions were as posh and expensive as ever.

He sat in prison for years, awaiting freedom with patience -- in order to dedicate himself once again to the profession of imposture. He travels through Italy, visits Venice, Abbrazia, returning to Budapest in between. The small swindles which he commits there do not satisfy him, he would like to again risk a great *coup*: in Agram, the "Ministerial Councilor Berger von Waldeneck" appears at the Archbishop's and gets received as representative of the government.

By chance he is unmasked and must spend three years in the prison of Lepoglda -- "*Schönblick*" ["beautiful view"] -- an ironic-sounding

name. He remains there eight years, for he then again perpetrates a fraud -- some sort of black-marketing with furniture, which brings him an additional five years. When he emerges, he is an aging man, the World War is over, people have become mistrustful and smarter. Straßnoff establishes himself as a photographer -- since then, no one has heard anything more from him, nothing except for his "memoirs," in which he describes his life in the way he would have liked it to have been. . .

Ignaz Straßnoff has been one of the most successful imposters of our time, and at the same time one of the most typical. In him are displayed with the greatest clarity the outstanding traits of the imposter [54] -- the firm will not to work, coupled with theatrical talent.

E. Wulffen(1) numbers among the most noteworthy peculiarities of the imposter: vanity, pleasure-seeking, capacity for auto-suggestion, vivid fantasy, presence of mind which rescues him even in dangerous situations, and boundless dishonesty. He describes the imposter in the following words:

"For it is the deceiving, obliging demeanor, the open, honest eyes, the charming kindliness, the fine-sounding manner of speech, the nimble movements, the entire appearance with its enchanting and fascinating sense of certainty, the tasteful attire, at times even a costume in the shape of a uniform, the formal dress of a diplomat or the garments of a priest."

It is now easy to understand why so many Jews are to be found among imposters: their intellectual versatility, adaptability, their inborn aptitude for the art of pretence, their talent for imitation and copying (note the many Jewish actors and performers), not least of all their unscrupulousness, dishonesty, and the lack of a sense of right -- all these are characteristics which they have in common with imposters. When the Jew appears today as a "Russian," tomorrow as a "Pole," then as a "Swede," as a "Spaniard," and as a "German" -- this is political imposture which all of Jewry has developed over centuries into a high art of public deception. The Jew plays roles and deceives on principle, professionally, as a rule, **not** as an exception. That is the most important weapon of his existence and in his struggle for power.

The diverse arts of imposture are extraordinarily manifold -- starting with the little Jewish traveling salesman who makes himself out to be a bank director in order to commit a paltry fraud on a hotel, or the

cunning marriage swindler whose target is the savings book of his bride, up to the international swindler who elicits money from credulous women and even takes in smart people in the business world. As businessman, estate owner, clergyman, soldier, rich private individual, traveling explorer, scholar, sportsman, honorable craftsman, honest farmer, artist, insurance agent, industrialist or engineer, the Jewish imposter appears equally adept, and of course just as he appears in the political arena as now a Democrat, then as a Socialist, then again as a Conservative and as a Liberal.

The social sphere in which the imposter "works" is determined by his special capacities and inclinations: [55] Straßnoff played the role of aristocrat, but **Ignaz Trebitsch**, whose dynamic life shall be related here, was missionary, politician, adventurer and spy.

Paks is a small Hungarian backwater, where the Danube rolls muddily and wearily through the broad Hungarian plains. There lived Nathan Trebitsch, a pious Jew -- pious and rich. He bought up the grain harvested through the labor of Hungarian peasants, and shipped it on his own vessels. He had two daughters who should some day make wealthy marriages, and two sons -- the one was supposed to become a banker but then succumbed to insanity; for the other son awaited the career of a teacher, a social democrat and -- somewhere in America -- the fate of an emigrant presumed dead.

In 1879 a third son, Isaak (or "Ignaz"), was born to the old Trebitsch. Like the father, little Ignaz was also pious -- three times a day he was in the synagogue, twice a week he fasted and he pursued the study of the *Talmud* with utmost zeal. His capacities are astounding -- with the help of a tutor he learns in one year everything needed to be able to enter the fifth class of the gymnasium. At 16 years of age he declares absolutely that he wants to become an actor. An actor? Certainly. For Isaak Trebitsch is of the same blood and mentality as Straßnoff, as Salaban, as Finkelstein, as many other Jews who began on the stage, only to later try out their talents on their fellow men.

The trade in grain is a thoroughly profitable business, and the old Trebitsch does not lack for money to send his son to Vienna, Dresden, Fiume, Paris, London -- perhaps there he will forget about his plans for the theater. He does not forget them, and he gets his way. In Budapest he becomes an actor, though to be sure not for any length of time. His father must pay again, and Ignatz travels to North and South America.

He describes what he has seen there in the newspapers, in the genuinely Budapest manner -- wittily, with a light touch, like a journalist and erotically tinged; he becomes a well-known journalist and tries to involve himself in politics. For the most part, a Jewish youth in Hungary has the prospect of two careers: actor or journalist. Trebitsch has now entered them both simultaneously and becomes a "politician."

Yet he is not satisfied. He has gotten to know the world, Hungary is too small for him. The Jewish blood in his veins impels him toward cosmopolitanism, and just for this reason he wishes to put aside the formal chains of his membership in the Mosaic religion. They could trouble him in a world which is still not entirely free of prejudice. It does not bother him that on this account he should break with his father; a sense of family is not numbered among his weaknesses.

[56] In Hamburg he meets with Protestant missionaries who work among the Jews. There, he is baptized by his former racial comrade, a Dr. Frank. Religion Nr. 2. . .

More than this, Trebitsch becomes a priest of the Irish Reformed Church and goes to Canada as a missionary, where he has to convert Jews who are immigrants there. His successes are sensational, for he has the whole *Talmud* in his head, he can turn every argument around exactly as well as his opponents, can prove anything and also refute anything. He sits with his Jews for hours at a time, speech and counter-speech resound, they all take delight in the most impossible subtleties and hair-splitting. As they are accustomed to do at the *cheder*(1), they begin to rock their upper bodies and their voices become sing-song. The best at dialectics, the cleverest Jew is Trebitsch, and the converted Jews become more and more numerous.

Then comes the great schism: Trebitsch demands free room and board and 85 Dollars salary, but the church committee wants to approve only 65 Dollars for him, and besides, his activity is supposed to be under their control. Trebitsch is outraged, he flings the door shut -- and goes over to the rival. In the shortest time, he converts to Anglican high-church, which has placed the desired dollars under his supervision. Trebitsch is now 35 years old and already has his third religion; he believes neither in life after death, nor is he far from denying that there's a God at all, this priest Trebitsch.

One year later, he's already in England, knows how to court the favor

of the Archbishop of Canterbury and becomes the pastor in Appledore, in the county of Kent. For Trebitsch and his wife there now follow months of peaceful and quiet living: church services, baptisms, burials, pastoral visits, and now and then an invitation from a neighboring squire. That's all. No change, no "intellectual interests." No possibility of playing a great role, of creating a sensation, of earning a lot of money -- in short, it's no life for Trebitsch. The "pastor" can hardly endure this peaceful existence, he thinks with longing of the "world," recalls his glittering journalistic period, again studies politics and economics. For three years already he has occupied himself as a clergyman -- it is not to be borne, this role is too heavy a burden for him.

Then a great piece of luck comes along -- a legacy, a sufficiently large inheritance. Not one moment does Trebitsch hesitate. He hangs his clerical skirts on a nail, goes to London [57] and establishes himself. The 24-year-old Hungarian Jew is ambitious -- he wants to become a member of the most venerable of all parliaments, the English one. And why not? He is clever, nimble, adaptable and has money. Only one impediment stands in his way, the Jewish name. He's done with that in no time. Isaak Trebitsch, whose grandfather was still called Schlesinger, transforms himself into a genuinely English "Timothy Lincoln-Trebitsch." He finds a suitable start with members of the Temperance movement, at whose disposal he puts his oratorical abilities. Then he gets on close terms with a philanthropist and figure of heavy industry. On his behalf, he makes extended trips and pursues legislative studies. A travel office is organized, prominent scholars labor under Trebitsch's charge -- a comprehensive work concerning legislation is prepared.

All of this brings Trebitsch into contact with numerous politicians, and in 1910 he manages to offer himself as the Liberal candidate at the elections. His fiery temperament, his sparkling wit, his biting sarcasm make an impression on the voters -- he becomes a Member of Parliament.

A fabulous ascent! Trebitsch is 31 years old, tall, has clever black eyes, full lips, the regular face of the Sephardic Western Jew. He is an irreproachable gentleman, British to his fingertips, clever, well-read, of the best manners, an efficient organizer, a very good speaker and a feared opponent. He has reached the zenith of his life, which up until now has been, to be sure, unusual and erratic, but not criminal.

Could he but tame his inner restlessness, had he more perseverance, he would be justified in hoping for a further, still more glorious rise. But he does not want to and he cannot: he has neither ideals nor higher goals in life, he knows no boundaries, only one thing urges him on -- to constantly appear in new, glittering roles and to procure for himself money and power.

One critical turning point is noticeable in his life. Parliament no longer interests him. He is still the English gentleman, but he shifts his activity to Galicia. There, a homelike breeze blows, there a man can speculate on oil, earn a lot of money but make still more in profits. When were the times when Trebitsch would become upset over 25 Dollars? Now it's a matter of hundreds of thousands, indeed, even millions. He dedicates all of his free time to the Galician oil fields, a band of middle-men, brokerage house salesmen and men on commission, of brokers, lawyers; racketeers, half [58] criminals and entirely swindlers, accompany him -- people called Rosenthal and Rosenblum, Pinsker and Jontefsohn. Trebitsch thaws in their society. Finally, he has "people" around him with whom he can speak without having to mince words, among whom he can be himself -- a Jew who wants to do business. Almost forgotten is the mask of "Timothy" -- the ugly face of Isaak now grins brazenly.

Money quickly accumulates in Trebitsch's hands, but the war tears apart all threads.

Trebitsch, of course, is a "Briton," he wants to have nothing in common either with Germans or with Hungarians, he places himself at the disposal of his election district, to fight the "Huns." That shouldn't mean that he would be prepared to risk his life on the battlefield -- no, being a soldier is not a Jewish calling. But he pledges to censor letters written in the German or Hungarian languages.

Nevertheless, Trebitsch comes under suspicion. People say that he's a spy, sideways glances follow him in his club, there are whispers behind his back. Trebitsch flees to America. And now something unexpected occurs, he emerges in one fell swoop as a passionate hater of the English. Having hardly landed in New York, he writes a series of articles in which he ascribes to England the sole guilt for the World War, and besmirches his "second home" with deadly hatred. He himself says the following of these articles: "I let loose, I invented the craziest fairy tales, so that cold chills of horror ran down the spines of the readers. No word of it was true."

This sudden hatred for England, where he had made the climb to become a respected and rich man, would be hard to understand for any non-Jew. For the Jew Trebitsch, however, the hate was natural -- whether against England or Germany is immaterial. As a Jew, he surely hated both equally.

He lived fifteen years among gentlemen and was compelled for the sake of his career to share their way of life, to imitate their view of things, which stood in the strongest contradiction to the instincts of a Jewish vagabond and imposter. For fifteen years he had to suppress his real self -- his blind "rage against England" (his own words) was the reaction to the suppression of his true nature, the repression of his instincts. For too long the imposter had to mimic the respectable, the Jew the Britons. . .

Trebitsch was arrested at the instigation of England and charged with espionage and **forgeries**. In 1915 he arrives [59] in jail for the first time, an American jail. Soon he is a good friend with the professional criminals who have been arrested and is able to learn much from them. In his memoirs, he recalls this time not without comfort -- these were lads with whom one could be of one heart and soul. He offers to decipher encrypted telegrams for the authorities. This brings him various sorts of easing [in his conditions] and he is permitted to visit the city and he uses the opportunity for champagne drinking bouts with prostitutes in bars and *Kaschemmen*. Eleven years ago he was a pastor, five years ago a Member of Parliament, hardly a year ago a rich oil field owner. All is forgotten; he sits between safe-crackers and pimps, a heavily made up woman of the streets upon his knee, with corks popping. Long live a life of fun!

In 1916 he is handed over to England. For the forging of some bills he receives a sentence of three years imprisonment. Prison -- that sounds terrible! In reality, Trebitsch becomes "sick," enters the hospital where he lives for nearly the entire time in a spacious, bright room with steam heat. Trebitsch has never lacked for cleverness and the art of dissimulation. . .

In 1919 he gains his freedom and is expelled from England. He reaches Berlin. There, he writes articles and takes an interest in politics. To whom should he attach himself now? To the Left? No, there are already so may Jews there, and besides, Trebitsch does not believe in the stability of a parliamentary regime in Germany. He decides to try

his luck with the Right. He gets to know Colonel Bauer, makes trips to Doorn and Wieringen, but is received neither by the *Kaiser* nor the Crown Prince, he offers his services everywhere, makes plans and hopes to arrange an alliance of the German monarchists with Soviet Russia on the one hand, and the Russian monarchists on the other hand, becomes interested in financial issues, appears everywhere without being invited, and his self- assurance is so great that one doesn't know what to do with this Hungarian Jew who bears the English name Lincoln.

The Kapp-Putsch takes place. Trebitsch forces his way into the *Reichskanzlei* [Chancellery of the *Reich*], finds an empty room, establishes himself there with the greatest coolness and names himself Press Chief of the new government. Unfortunately, the next day it is suggested to him in unmistakable terms that he should disappear.

Trebitsch follows the advice, disappears and surfaces again -- in Munich. He tells of his "decisive role" in the Kapp-Putsch, invents a thousand tales, forges new plans, makes himself the center of attention, although nobody wants to take him seriously. [60] His newest plan is "to kindle a counter-revolutionary movement," whose center is supposed to be located in Budapest. Conspiracies of great moment require much money. From where to get it? Trebitsch is not at a loss for a way out -- he gets everything ready to print false Soviet bank notes: paper, colored inks, presses. In prison he has learned many a useful thing about counterfeiting.

However, something goes wrong with the execution of Trebitsch's plan. There are petty jealousies and bickering, Trebitsch is not granted the role which he claims for himself. One day it comes to an open break, and Trebitsch makes straightaway for the director of the French intelligence service, Muzet. Trebitsch has already changed religions and nationalities so many times that a change in his political "orientation" does not strike him as the least bit difficult. Trebitsch reports on his conversation with Herr Muzet in the following classic words:

> "Muzet offered me 25,000 Czech *Kronen*.
> I turned him down.
> He raised the offer to 50,000. This I took.
> What else should I have done?"

What other recourse is a Jew supposed to have?

The collaboration with the French, however, doesn't thrive; they even

threaten him with prison. Thereupon Trebitsch goes to the Czechs and offers them documents for a half-million *Kronen*. Under a "safe conduct" he travels to Prague, composes a memorandum there of 58 pages and receives 200,000 *Kronen* payment. The Czechs make difficulties over the promised balance of 300,000 *Kronen*, and Trebitsch has the gall to sue the Czech government! The Czechs respond with a charge of fraud -- Trebitsch's documents are supposed to be forged. He is arrested but his opponents do not succeed in bringing forward valid proof of forgery, and the proceedings are stopped.

Trebitsch now decides to abandon ungrateful Europe to realize a long-cherished plan and goes to **China**, to work there "as reorganizer, for I had selected this profession for myself." His goal is the province of Szechuan, on the border of Tibet. After a few days, he teams up with a Chinese General and begins with the conquest of a province. Then he becomes an advisor to General Wu Pei Fu and promises him to obtain a loan in Europe. Trebitsch travels to Italy with great pomp, now promoted to "ambassador." Trebitsch is in his element, he can conduct business, [61] tell fabulous stories, boast of his successes, spy and collect intelligence. He has a few Chinese along, he's dressed them in uniforms dripping with gold braidings, and he passes them off as high-ranking Chinese officials. Yet now Trebitsch makes a fool of himself in the most pathetic fashion. A small furniture manufacturer from Vienna introduces himself as representative of a "consortium of banks" and negotiates with Trebitsch over a loan of 25 million Dollars -- for which Trebitsch promises every possible and impossible concession. Nothing comes of the whole thing, for the Viennese gentleman possesses not one red cent. The master of all imposters has come across a still greater swindler. Trebitsch must return to China without having achieved anything, but beforehand he is arrested in Zürich on account of a passport offense.

Trebitsch is tired; he is also discredited due to his failure -- he enters a Buddhist monastery. There a heavy blow of fate meets him. His son John, who was living in London, is hanged as a murderer (it is supposed to have been a case of the fatal blow being struck under conditions of drunkenness).

Trebitsch restlessly wanders through China for several years, from time to time he visits Europe, he writes well-paid articles and memoirs which are sensational beyond all measure, is arrested now and then and pushed over the border. He finally finds peace again in a Buddhist

monastery. He adopts a new, the fourth (or is it the fifth?) religion and becomes abbot of the Monastery of the Sublime Inspiration. Yet it is claimed(1) that this peace is only an apparent one.

That is the astonishing life of Isaak Trebitsch. In which transformations is it yet to appear?

The personality of Trebitsch is extraordinarily interesting. Certainly he is lacking in perseverance and inner equanimity, but just this imbalance in his being allows the typical characteristics of the Jew to stand out in him with especial boldness. He possesses brilliant capabilities. Instantly he can grasp a strange concept or work out a plan. His adaptability to his environment permits him, as needed, to appear now as a Hungarian, then as an Englishman, as a German, even as a zealot of the Chinese revolution, without seeming inauthentic in this. He knows no mother-tongue, no fatherland, no religion, he is a chameleon, ever changing, ever adapting himself; with equal success he can play the role of the industrialist, of the missionary, of the politician, of the conspirator -- he has no nature of his own, no faith of his own, no personality of his own, for it might be that kind of personality [62] which is displayed among Galician speculators or in the *Kaschemmen* of New York. Trebitsch is no dangerous criminal, like Straßnoff, with whom he has in common theatrical talent, but his unscrupulousness in the selection of means is unlimited, it gives him no trouble to appear as a forger, spy or counterfeiter and to cross over into the realm of the criminal. His temperament is restless and fierce, ha allows himself to be carried away into acts of impulse -- in his memoirs (1) the expression "*Ich war wütend*" ["I was enraged"] occurs again and again. He is incapable of a creative thought, but inimitable on the other hand in the utilization of foreign concepts. At all times and everywhere, his own ego is an end in itself and the single absolute measure of all things. Uncreative but clever, rootless, deceitful and versatile -- that is Trebitsch, the Jew.

And so is another Jew -- the third in the series of the great imposters of the present -- **Finkelstein**, born in Bialystok. A master in the art of dissimulation and of the Lie, without scruples, greedy for power and worldly-wise, fundamentally at heart a coward and cruel -- this wanted-poster type of summation is true not only of Ignaz Straßnoff and Trebitsch-Lincoln, but also of Finkelstein, presently Foreign Minister of the Soviet Union.

Environment and circumstances allowed Straßnoff become an

adventurer of business, Trebitsch an adventurer of religion, and Finkelstein an adventurer of politics. There is no great distinction whether Straßnoff appears as "Ministerial Councilor Géza Bérthesy" or Finkelstein as "His Excellency Litvinov." Only the results are different, perhaps also the extent of the harm caused, in which the political imposter Finkelstein surpasses all Jewish swindlers up to this point. There is no essential difference between these Jewish crooks, merely a difference in the manner and fashion and in the extent of the deception.

An exact investigation of all sources accessible up to now yields the following picture of that "Red Diplomat"(2):

Meier Wallach's origin, like the majority of the Bolshevists, is that of an **Eastern Jew**. His parents presumably lived in the ghetto of Bialytok. Of his siblings, five, who all bear different family names, have become known.

[63] His eldest brother **Leo** has been living since 1905, the year of the first revolution, in San Francisco and practices the honest profession of a presser of gentlemen's clothing there in 4th Avenue, Number 628. He explains that 'our actual family name was **Polyansky**, but my brother Maxim, who was regarded from his earliest youth as a personality cut out for politics, settled arbitrarily on the name of Meier Wallach for this reason. But when he fled to Germany after that, he had suddenly become Gustav Graff, while he was still then called Litvinov. In any case, as far as I know, he never has borne the name Finkelstein(1).'

However, his sister calls herself Esther **Finkelstein**. Things are going quite badly for her, since a year ago her landlord in Warsaw put her out on the street because she was not able to pay a hundred Marks arrears. She complained then very much about the fact that her great brother did not want to give her any help at all(2).

Before the war, still a second sister was living in Ireland. This was **Rebekka**. She always took Wallach in when things became too hot for him in England. What she is doing today is unfortunately not known.

On the other hand, the name of a further brother has appeared in all the newspapers. This is **Saveley** (Salomon), of whom we will be speaking more closely.

The third brother answers to the name of a Rabbi **Yankel Wallach** and lives in Bialystok, Lodz and Warsaw in succession. But brother

Yankel, an older, dirty rabbi with earlocks, claims to know the exact name of his brother. In reality, he is called Meier Moises Wallach -- where Meier is supposed to mean 'light.' Yankel, to whom the sad earthly lot has fallen, as a poor rabbi, of caring for the welfare of the soul of his worldly brother, one day runs to the train station in order to cadge from his brother, the Comrade People's Commissar, on his passage through [town]. 'Meier, Meier!' he calls across the blocked-off station, and he actually is allowed to walk with him for a few minutes across the platform. Too bad, too bad, he speaks so much about money, which the powerful Meier Wallach has got to have, that the latter finally presents him with a cigar and then gets on with his departure in a blazing hurry. Concealed by a cohort of select bodyguards, Meier Wallach leaves for Geneva as Litvinov(3).

But he will be speaking there on disarmament issues, about the Soviet 'definition of the aggressor,' while in the Soviet Union [64] the Red Army of the Revolution grows and grows, in order to be able to stand by to assist at an overthrow in other countries at the suitable moment. But of course that will not be 'war,' there will be no aggressor whom one could define, rather the 'army of peasants and workers' would be only undertaking a military stroll. Then Yankel must once again complain about the greed of his brother Meier, for he once turned to him for some support when he was sick. After a long wait he finally received the answer from the Secretary of Litvinov, that Comrade Minister Litvinov was not in a position to take money across the border. Also, the son of Rabbi Yankel, Axriel Wallach, who even went to Moscow personally, was rebuffed in no uncertain terms by 'Tanya,' the daughter of Meier.

This is the *milieu* from which Meier Walach came. It has come in very handy to him, for just the most dangerous of the Bolshevists, Mensheviki and the 'Social'-Revolutionaries, come from the ghettos of the Lithuanian, Polish, and South Russian cities. They understand one another. In the secret gatherings of conspirators, in which the most cowardly assassination attempts were prepared, a society met which also completely belonged together organically and as whose general prototype Wallach is to be regarded. He was one of the most active of the conspirators. He was already traveling around Europe then, with the money which the poor peasants of the Caucuses had collected. Karl Woltz, one of the detectives of the Ochrana, tells how in 1902/03 he often stood in front of a small hotel in the *Neustädtische Kirchstraße* in Berlin, in order to day and night watch over a 'seriously rich Russian' of the name of Wallach. 'Yes, Wallach, who later adopted the name

Litvinov, was then a **leader of the Russian terrorists** who supplied funds to his people in Berlin. It wasn't my mission to make as many arrests as possible, but rather to follow the secret threads which led from one European capital to another in the Russian nihilist organizations(1).'

Brother Yankel can tell how Wallach, after performance of his military duty in a regiment of the Caucasus (which now is called the Litvinov-Regiment) began working in a string factory. There he was already 'drawing the threads' of the revolt from one center of the conspirators to another, until he was finally arrested. During his two-year stay in **prison**, he got to know two other Jews, Rosenfeld (Kamenev) and Apfelbaum (Sinovyev) and became familiar with the 'conceptual world' of Bolshevism. He [65] escaped in the course of a prison revolt. He traveled home, just as today, under a false name. Meier was pardoned under a general amnesty and then worked in a sugar factory of the wealthy Baron Ginsburg (one of the 'friends' of Rasputin!), who soon named his racial comrade Director with a salary of 20,000 Marks. There Socialism stopped even for Meier. That he was continuing to support his former friends with money, however, was finally discovered and Meier went to prison for a second time. He remained there thirteen months and then began his great travels to Germany, into Switzerland and to Paris, where he finally became a member of the conspiracy against the world, with Bronstein (Trotsky), and Ulyanov (Lenin). Wallach-Litvinov was later active as treasurer of the terrorist organization and shifted his residency to England for a long time(1).

Wallach spent the entire time after his arrest in the activities typical of the Bolshevist: organization of conspiracy, illegal purchase and transport of weapons, preparation of attempted assassinations for whose performance he himself had not the courage. The Bolshevist Jewess S. M. Posner has collected several things in her book, *Die erste Kampforganisation der Bolschewiki* [*The First Fighting Organization of the Bolshevists*] which can serve as documentary proof of the Bolshevist conspiracy. Litvinov-Wallach **himself** draws up a picture in it of his activity, which throws a defining light upon his character and simultaneously proves that his 'politics' of today are only the continuation of the old, with different means. Litvinov-Wallach is speaking here:

'. . .In the summer of 1905, Burenin came to me at Riga and imparted to me that Gapon, along with the social-revolutionaries, was loading weapons on a steamer (*John Grafton*) in a Scottish harbor, without

having taken the trouble to arrange for their reception.'

To this, Posner remarks that, in the correspondence of Lenin and Krupskaya with the revolutionary organizations, the following letter from Riga appears from 'Felix' (Litvinov) in the year 1905, concerning the question of the delivery of the weapons (Archives of the Lenin Institute, Letter Nr. 691):

'26 September. Dear Friends! The thought haunts me about the delivery of the weapons. I could keep the previous roads completely open for the weapons, but where is one supposed to get the money? I am ready to sell my soul to the devil for the cursed metal. . .However, rifles, especially collapsible Mauser rifles, are necessary. Pyroxilin and explosives [66] we're able to get through our artillery soldiers. The company of [military] miners in the fortress is for us and thirsts for battle. . .'

Litvinov continues:

'The social-revolutionaries applied to the Central Committee of our Party for help, and Burenin has now brought me the order from the Central Committee to take the matter in hand.

After a study of the map of the Baltic, I have decided to go around the open harbor and make for the island of Nargo in the vicinity of Reval. I immediately went to the island, walked around it, and determined the numerical strength of the border post there as well as the conditions of the watch. . .We assigned to ourselves a reliable group of students and workers out of Petersburg and Reval and proceeded to get to work. . .At night, armed with spades, we made for the shore, dug out a pit, covered it with brushwood and over that with earth. Everyone worked as colleagues. . .We did not have long to work. After one week the information reached us that the *John Grafton* had smashed up in the Finnish shoals.'

A certain J. Luter, who in Posner's book supplies a contribution to the same affair, makes a still more interesting remark about how the German Marxists stand on the issue of the weapons smuggling and the arrested comrades. 'In August 1906, when a certain failure ensued in Hamburg, three men, with Sute at their head, were arrested. . .Since the bills of lading on which the weapons had been dispatched had not been intercepted and the police had merely documentary evidence concerning the sale of the weapons, those arrested were able to be set

free with the help of Karl **Liebknecht** and were brought to Denmark.' (1)

They were all hand-in-glove. But all the top people, for example Ulyanov (Vladimir Illyitch **Lenin**) had directly participated as well. In a footnote of the same book we read: 'According to the recollections of N. Burenin, this was the situation: When L. Krassin learned that the Social-Revolutionaries were proposing to take over the reception of the weapons from the steamer *John Grafton*, and that Gapon, who at the time was living abroad, was playing a large role in this affair, he sent N. Burenin to Vladimir Illyitch in Geneva. After he had received his instructions from Vladimir Illyitch, Burenin journeyed to London where he met with Gapon.'

It is also proven that Litvinov-Wallach had met with the Jewish conspirator, criminal and [67] *provocateur*, notorious throughout the whole world, **Asev**, who will also still claim our attention. Posner determines that 'the persons involved were, on the Finnish side, Konni Zilliaukus (activist), and on the Russian side, the social-Revolutionaries **Asev** and Rutenberg.'In this entire affair, the *provocateur* **Asev** was the predominant participant on the side of the Social- Revolutionaries.(1)' Konni Zilliaukus remarks in addition: 'Naturally **Asev** took part in all these consultations, he was not only privy to all the details of the plans which had been worked out, but he also knew the assignment of every single participant.'

The name Asev is typical for the whole *milieu* of conspirators, criminals, traitors, Jews and informers in which Wallach moved and was active. What purpose, then, did this trafficking in weapons serve? This, too, Posner's book tells us. The general plan was this: Weapons and equipment were supposed to be brought by a freighter to a previously agreed upon point of the Finnish Gulf, the freight unloaded there onto two other ships and sent to Petersburg. In all, 12,000 men were supposed to be provided with arms. In order to divert the police, cottages were supposed to be set afire and Czarist castles in the vicinity of Petersburg were supposed to be blown up as the signal for the **revolt**. In this undertaking, a total of 15,000 rifles, 3000 revolvers and several tons of dynamite were transported. When everything had gone wrong, 'Felix' (Litvinov(2)) writes:

'If we had had the money (100,000 Rubles) which the Finns and Social-Revolutionaries have handed out for their unlucky ship, we would have been able to make our reception of the weapons more secure. . .I

traveled to one little island and arranged there unloading places for at least a schooner, but the ship never came at the agreed upon time and turned up one month later somewhere in Finnish waters. The end [of all this] is naturally known to you from the newspapers. The devil knows how much this hurts!'

Litvinov-Wallach tells in the aforesaid book of yet another weapons transport in the year 1906. It was completed in the same fashion as the one described. We therefore cite it using just a few words. After the crushing of the first Bolshevist revolt in Moscow, Wallach lived [68] on the passport of a Ludwig Wilhelmovitch **Nitz** and managed the Bolshevist '*Novaya Shizny*.' When this was forbidden, he fled abroad. Krassin ('Nikititsch') proposed to him, as an assignment from the Central Committee, that he either organize lectures for Maxim Gorky in the U.S.A. or take in hand the further building up of the weapons smuggling for the Trans-Caucasus. It's characteristic that Wallach chose the latter. Based in Paris, he looked to buy some thousand rifles, Mauser and Mannlicher, some dozen machine guns and handguns as well as ammunition. In Hamburg, under the mask of an officer of the Republic of Ecuador, he made a connection with a Danish officer and bought machine guns. In this he was supported by B. S. Stomonyakov, then studying in Lüttich, by Camille Huysmans, who was at that time Secretary of the Second Internationale, and by De Bruker and Luter. The last named, who was then living in Germany under the name Eugene Pierre, reports in another place of the same book concerning the purchase of weapons. Litvinov asked him at that time to provide accommodations for himself, 'Budu,' 'Kamo,' and a 'bald-headed Menshevist' in Berlin. Luter lodged the last two in an inn of dubious quality in *Elsässe Straße*, the others in the Hotel '*Zum roten Adler*' ['at the red eagle'] in *Friedrichstraße*. There were then in Hamburg 500 Mauser pistols, 9 machine guns, 1000 kg of dynamite and 3 million carbine cartridges bought. Luter further says:

'Even in this purchase, Maxim Litvinov participated as an officer of the Republic of Ecuador and as a member of the commission. As a souvenir he shot up his handkerchief with a machine gun. Did Maxim Maximovitch keep this memento?'

We believe that Litvinov-Wallach has in the meantime bought a new handkerchief, to wipe the sweat from his brow when he reads this report.

Litvinov-Wallach further reports that he got the permission of the

Bulgarian government, via the **Macedonian** revolutionaries and one of their leaders, Naum Tufektschieff, to send the weapons across Varna to Armenia, ostensibly in support of the Armenians against the Turks. A well-known Berlin transport office was successful in shipping the weapons out of Belgium and Germany across Austria-Hungary. Litvinov visited nearly all the harbors of Holland, Belgium, France, Italy and Austria-Hungary and finally bought in Fiume a yacht for 30,000 Francs. By an almost unbelievable 'mishap,' **this ship also smashed up** on the Romanian coast.

[69] Other undertakings were more successful for the Bolshevists. It's known that in July 1907, Stalin himself executed a raid on a bank transport in Tiflis, at which 32 men were killed and 250,000 Rubels were looted. Litvinov-Wallach, who was careful to keep himself far from such dangerous enterprises, was **arrested** on 18 January 1908 together with his companion, Fanny Yanpolska, at the North train station in Paris, while attempting to secure and exchange the bank notes from the robbery. He was then calling himself by the 'French' name of **Wallach-Meer**(1).

We remember well, how the Foreign Commissar Litvinov spoke before the Committee of the People's Alliance in December 1934 on the subject of 'basic arguments concerning terrorism.' He 'rejected' this 'political means' as 'senseless and harmful' and as a member of the Soviet government, he stood opposed to it 'with outrage and disgust.' What grotesqueness there is in the fact that serious politicians of the world allow a Jew to say this to them, who not only has practiced terrorism to the full himself, but also represents a 'state' to whose imperialistic doctrine for spreading itself, the use of the political means of terrorism in every country in the world still belongs today and today especially.

During the war, Wallach remained in England, married the well-to-do **Ivy Low** there and got himself naturalized under the name Litvinov, after had been calling himself **Finkelstein** in recent years. After the collapse of the Czarist regime, he became the main agent of the unrelenting efforts of the Soviets to insert themselves into official politics and to so influence the government, that it would tolerate the Communist effort at overthrowing [it] with as little resistance as possible. At first, the obstacles to the intervention of Wallach in major political affairs appeared to be insurmountable. When he finally exchanged his activities as book printer and travelling salesman in London for those of a Soviet diplomat, Litvinov went to Denmark in

1919. But the small state then refused the Soviet envoy hotel lodgings. England as well had not recognized his appointment to the ambassadorship in 1918. Then Litvinov spoke more publicly. In a letter of recommendation for the known English agent Lockhart, he wrote to Trotsky:(2)

[70] 'I finally have the possibility of making the acquaintance of representatives of the workers' movement. I have been publishing in all the Socialist papers an appeal to the English workers.'

It is also typical that Lockhart, in order to meet with Litvinov, went above Rex Leeper, to Rotstein (both Jews), who was then a translator in the English War Ministry and who later became Soviet envoy in Tehran. Here the lines of espionage and of Bolshevist agency -- with and without diplomatic status -- come into contact.

How the 'acquaintanceship' of Wallach with the English workers was seen, emerges from a little scene which was played off between the Prince of Wales and Litvinov. After the Prince had attended a football match, a delegation of war veterans pushed their way through to him, led by a somewhat un-English-looking man. The latter immediately began a typical agitator's speech against the Capitalists in such a rude manner that they wanted to throw him out. The Prince of Wales at last inquired as to what regiment he had served with. Without answering, he continued his speech. Again the Prince asked the question, so that finally the veterans themselves intervened and forced Litvinov -- for it was he -- to answer. This amounted to the naturalized Eastern Jew vanishing with all possible haste(1).

Nevertheless, Litvinov kept pushing propaganda tirelessly. For example, in 1919, he published a brochure via the publishing house of the British Socialist Party: *The Bolshevist Revolution, its Development and Significance*, in which he reduced the hundreds of thousands murdered in the Soviet Union to 500 and at the same time gave such a detailed presentation of the overthrow, that any English worker could use it as instructions for treason against his country.

In 1919 Litvinov was arrested. After he was released, he went as Soviet envoy to **Estonia** and afterwards became Deputy Foreign Commissar of the Soviet Union under Tchitscherin. He wanted to return to England several times but received no travel permit. Even when he was supposed to be officially named ambassador in London in 1924, he again received a refusal. Only much later did the English government

change its attitude, when Wallach became Foreign Commissar in 1930. The same Litvinov, who earlier had to be arrested, was then permitted, as is known, to receive Eden [71] in Moscow and to propose a cheer for the English King. The same Bolshevists who had bestially murdered the cousin of the King, the Russian Czar, and his family, and who at the same time are making every effort to bring revolution to the British colonial empire and separate it from its motherland, struck up *God Save the King*. Afterward, it was also not taken to be offensive that Wallach walked behind the casket of the King, while his comrade of the *Humanité* published base comments about the solemnities.(1)

The English writer **Karmell** tells how, after a visit with His Excellency Litvinov at his splendid villa near Moscow, she had met him there, to play cards with his children **Mischa** and **Tanya**. The play consisted in that person being the winner who was best able to cheat without being caught. Papa had been the best at it up till now, and at the end of each play one heard the children yell enthusiastically 'Papa Swindler, Papa Swindler!'

But Maxim Litvinov is certainly more than "only" a swindler.

The mysterious **murder of Dimitri Navashin** in Paris on 28 January 1937 has again directed the attention of the entire world upon the international criminal organization of the Bolshevist Checka. Navashin was in no sense a "Russian" or even an anti-Bolshevist White emigrant, as the press claimed, but rather in all probability a full-blooded Jew with the past typical of such a person. Navashin began his filthy career, as have so many Jews, during the war with the central management of the Red Cross in Petersburg, by which he achieved, above all else, freedom from military service. Presumably in collaboration with the infamous Rasputin-pimp Simanovitch, he was active as a war profiteer and contributed much money toward keeping his racial comrades from the dangers of the trenches, in that he obtained for them exemption certificates of various kinds. Shortly before the Revolution, we meet Navashin in Stockholm, as a member of the commission which dealt with the exchange of prisoners of war -- in complete safety and in possession of a great deal of currency.

[72] After the triumph of the Bolshevists, this Jewish citizen of the *demi-monde* is named director of the Soviet bank in Paris and manages the "Banc du Pays du Nord." At that time he in all probability was already a Freemason. In his three- fold capacity as Jew, Freemason, and bank "director" he becomes the typical "Métèque," who soon has a

"brotherly" relationship with the French deputies and ministers and becomes an initiate of the ruling Paris clique.

With good reason, with the reporting of the Navashin case, the attention of the public was drawn to the remarkable coincidence of the murder of Navashin with the kidnapping of the White General Kutiepov seven years ago. But what is more strange, one fundamental fact did escape it, which shows the whole affair in its proper light. The kidnapping of the General Kutiepov occurred on 28 January 1930 on the day when the sensational trial of Saveliy **Litvinov-Wallach**, the brother of the Foreign Commissar of the Soviet Union, ended with the acquittal of Litvinov. And yet a third event falls, even more strangely, on the same day: the judgement against Radek-Sobelsohn, Sokolnikov-Brilliant, Arnold and consorts in Moscow, in the familiar second "Trotsyite trial." All of these four events fall upon the same day. Even with this, the presumed connections between all of these things, as disgusting as they are frightening, are still not exhausted. Navashin was a Freemason and was murdered in a classically Masonic manner, with a stiletto. And Radek-Sobelsohn was a Freemason and maintained his connection to the "Grand Orient" [well-known Masonic lodge], to which Navashin also belonged. The accused, who gave the incriminating testimony in Moscow, the adventurer Arnold, was according to his own statement likewise a Freemason. The third defendant in the Moscow trial, Sokolnikov-Brilliant, was Soviet ambassador in Paris at just the time of the Litvinov Affair. Remarkable, that exactly these three, Radek, Arnold, and Sokolnikov, were not sentenced to death but went into exile. And now the most important thing of all: Navashin was the one who "uncovered" the alleged counterfeiting of Saveliy Litvinov and thus got the trial going seven years ago. As is known, it then dealt with the matter of the round sum of 200,000 English Pounds (= 25,000,000 Franks), a considerable amount, which was supposed to be applied to Communist propaganda abroad. As the French court found, the notes were issued by Saveliy Wallach-Litvinov on orders of the Soviets themselves in Moscow, when he was still an employee of the Soviets.

[73] For example, the witness Aaronsohn said so: "Before my departure from Moscow in the year 1926, I went to Litvinov, who was living on the Kusnetsky bridge. Litvinov issued the bills directly. Two notes were lying on the table, very near me. The one was made out for 5000 Pounds, the other in the amount of 10,000 Pounds. I asked: 'What are these large notes intended for?' Litvinov answered: 'This is for overseas.' The notes were on plain paper made out by hand."

The French court saw through the crooked ploy the Bolshevist Jews had intended. They wanted to date the bills in Paris, issued with their knowledge and by their order in Moscow, and then expose them as counterfeit and refuse to redeem them, so that the French savers would have financed the Communist propaganda in France. They presumably counted on a very lenient sentence for Litvinov and his accomplices, the Jews Joffe and Liborius, so that all the perpetrators would emerge from the affair unscathed at best, and the money was lying on the table of the house. For this is nearly what happened, thanks to the zealous defense, conducted with a foaming-at-the-mouth "anti-Bolshevism" which -- take note -- was in the hands of the London Jewish attorney Moro-Giafferi, all too well-known from the *Reichstag* fire sham-trial.

It is actually the same Moro-Giafferi, who in his speech for the defense before the Paris court on 28 January 1930, made the following statement, which he surely would not want to have regarded as true today: "Lies, murder, and robbery, those are the basic commandments of Bolshevism."

Even the other defense counsel were not sparing with apt characterizations of the Soviet government. For example, the defense attorney Campinchi, who today likewise stands in a unified front with Bolshevism, said: "Before me are the representatives of the dishonorable Soviet government. The government of thieves and bandits, which they here represent, has no right to count upon our assistance. Gentlemen of the jury, the verdict that you will pronounce this evening, must resound like a ringing slap in the face which will be your reply to the Soviet government."(1)

Finally, the Soviet Trade Representation had to answer for the notes, but of course just in installments on the date of maturity.

[74] Only Jews appeared as defendants, witnesses, and defense counsel in this trial, and by their statements they involuntarily produced a downright shocking impression of an inextricable tangle of Jewish-Bolshevist crimes whose threads run on to the present day and continually require new human victims. When Navashin at last became ensnarled himself in these coils and paid for it with his life, so, also, before the beginning of the trial, a certain **Turov**, under whose orders the notes had been produced and who likewise after the completion of this assignment, as the French court discovered, was murdered in Moscow. A short time later, the "bandits" who had killed Turov were

themselves shot. Thus the avalanche began to roll which today has taken on such monstrous dimensions and swept up perpetrators, accomplices, the guilty and the innocent into the abyss with it.

What role the "great brother" of the Jewish swindler Saveliy Wallach, the Soviet Foreign Commissar Litvinov-Wallach-Finkelstein, played in that dirty and bloody affair is still unfortunately unclear, as is his role in the contemporaneous judicial murders in Moscow. According to his entire past and profession, Finkelstein-Wallach-Litvinov belongs to the most intimate membership of the Judeo-Bolshevist band of gangsters whose most prominent members, Apfelbaum-Sinovyev and Rosenfeld-Kamenev, the old "friends" of Wallach-Finkelstein, were shot in Moscow shortly before Navashin's murder. If "Litvinov" did not participate in any of these murders, did Finkelstein, or Wallach?

His own brother described the process of the change of name of the Jew Wallach to the French court as follows:

"In my youth I wasn't called Litvinov. My correct name is Wallach. As is my brother, the Moscow Commissar. But after the Tiflis 'Ex' (expropriation -- i.e., armed robbery), when the present dictator Stalin robbed the post of a half-million Rubels, my brother, Maxim Maximovitch Litvinov was arrested at the *Gar du Nord* (on 18 January 1908). In his luggage was found a portion of the Tiflis money. Right then my brother decided to change his name Wallach for the name Litvinov. He also asked me to do the same, and I agreed."

One "minor matter" yet came out at the proceedings before the Paris court in January 1930: One of the witnesses, the Warsaw Jew Dischur, Secretary of the "Society for the Support of Jewish Emigrants," testified that Saveliy Litvinov stole 10,000 Dollars from the till of this society in the year 1923. [75] Litvinov's justification to the court sounded very lame. "Some fellow Wallach stole in Warsaw, and not Litvinov, and I didn't return the 10,000 Dollars later on. . ." Half did it, half didn't do it -- maybe it was a third brother from the noble tribe of Wallach-Litvinov?

As fence, weapons broker and swindler, Finkelstein began his career, which after the victory of Bolshevism bore him up to the "dizzying" [There is a play on words here; "*schwindeln* means both "to make dizzy" and "to swindle."] heights of a political imposture of the greatest style. Today he plays the roles of a Foreign Minister and member of the Geneva Council with the same virtuosity as he earlier played the

roles of an officer of Ecuador, of a "leader of the workers," and of a "Socialist." Genuine in him is only his Jewishness, which drives him from deceit to crime and from crime back again to deceit. The base and cunning role which he has really played will perhaps sometime later come into the full light of day -- or is "Maxim" supposed to not know what "Maier" does? The dead will one day rise up and testify against Finkelstein.

This Jewish imposter in the realm of politics by no means stands alone. His companions are of the same breed. They all began by making themselves out to be something other than they really were in order to acquire respect, power, and money. His rival in the realm of foreign affairs, the man who wanted to try another tack with Bolshevist "business," namely over the notorious politics of Rapallo, is the Jew Sobelsohn. He was born in Vilna and was "active" in Germany during the Revolution period of 1918/19, sat here in jail, then went to Moscow and was finally "taken care of" by Kagan and Finkelstein in the well-known trial in February 1937.

His alias is Karl Radek or, for short, K. Radek = Kradek, in German "*der Klauer*" [from the noun *die Klaue*, claw], which means "the thief." Sobelsohn obviously treated himself to this Yiddish "K-lauer" after he had been pulled in after stealing a coat in Leipzig. A typically Jewish reaction to typically Jewish behavior. The already mentioned Sinovyev-Apfelbaum and Kamenev-Rosenfeld offer another example.

The same is true of the "great revolutionary" Bronstein-Trotsky, who was even able to play the role of a bold War Commissar of the Red Army for a time, and indeed so aptly that even today many unsuspecting Europeans are convinced that he understands something of courage and the art of war. Bronstein as field marshal -- truly a zenith of Jewish misrepresentation and imposture, which not even Straßnoff was able to achieve.

[76] The examples of such Jewish name changes are numberless: Goldstein, with the assumed name Volodsky; Goldendach alias Ryasanov; Nachamkes alias Sbeklov; Salkind with the alias Semlyatshka; Jehuda alias Yagoda, Brilliant alias Sokolnikov; Gubelmann alias Yaroslavsky; Mandelstamm alias Lyadov; Chaimov alias Lunatsharsky; Epstein alias Yakovlev; Löwenstein alias Lapinsky, etc., etc. The same is of course true outside of Russia: Mardochai = Karl Marx; Wolfsohn = Lassalle; Helphand = Parvus; Aaron Kohn = Bela Kun; Salomon Cesmanievski = Kurt Eisner, etc.,

etc.

The Jew has no being of his own, no name, no language. Therefore he does not "cheat" when he cheats, for deception is his natural and normal behavior. He is the embodiment of the Lie and the Unnatural.

The most relevant characteristic of the Jew is inadvertently stated by the Communist central organ itself, the "*Rundschau*" [*Review*], when it allows a certain H. Walecki to make the following evaluation about Radek-Sobelsohn: Radek, the "type of the born traitor," is reminiscent in his behavior of "that beast in the work of Baudelaire that, like a feverishly glowing and lecherous woman sweating out a poison, languorously and cynically opens its womb filled with exudations. . ."

This unappetizing description not only fits Sobelsohn-Radek, it fits Jewry in general.

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Chapter V: Swindlers and Racketeers

(page 77)

"Let yourself step out of the lead, let yourself be thrown out of your rooms, let yourself be sued in court, let yourself sit in a doghouse, let yourself be whipped, let yourself be tortured half to death -- but you must become rich!(1) -- those are the words of an Eastern Jew, whose son is off for the wide world. To suffer any torment, to take any pain upon oneself, to shy away from no effort, in order to get rich, for "my honor is my money.'"

As tightly packed as ants in their hill are the Eastern European Jews in their ghettos. There are only a few craftsmen among them, nearly all are dealers. The most improbable professions are seen there -- such as the Jew who roves around the marketplace with a corkscrew, to uncork the vodka bottles for the peasants with it.

So numerous are the Eastern Jews, that they get in one another's way. To do business among themselves means little profit, for each one knows every wrinkle in the tricks of the other and is just as crafty. But if a non-Jew appears from whom money can be made, those striving after profit fall upon him like a swarm of blowflies. With elbows pushing into one another and bickering fiercely over every penny, they vegetate in the ghetto but in their hearts burns a violent greed for money, which makes them capable of every act and any outrage.

Now, when one of these Eastern Jews, adorned in the filthy kaftan and with forelocks, once leaves his ghetto, when he arrives in a country where fidelity and faith are not empty words, when one man does not sniff at another like a swindler, where the people are free and enjoy equal rights -- then the Eastern Jew becomes a dangerous predator. For

him, who is without the sense of right and wrong, who shrinks from no trespassing of the law, for whom the entire world appears to be only a means for the unfolding of his own ego, every path now stands open. [78] But when he does find a locked door, he gets it open -- if possible, with cunning, but with force if need be. Our law is not his law, our morality is not his morality, deception and crime do not seem to him dishonorable. With time, the immigrant Jew also learns that one doesn't have to absolutely violate the law. It is enough **to circumvent it** or to slip through its meshes. The criminality of the foreigners -- for a significant segment of the "foreigners" continually residing in Germany in reality consists of immigrating Jews -- is very revealing. Let us examine the statistics of the crimes and offenses committed by foreigners(1). From this we discover that of 100 convicted foreigners, 70% -- therefore more than two-thirds -- are "Poles" and "Czechs," or, in other words, Polish or Czech and Galician Jews. If one takes the number of foreigners in general residing in Germany, one sees that, of 1000 residing foreigners, the number of convicted are:
Lithuanians........................29.8
Rumanians..........................25.4
Poles..............................21.8
Czechs.............................17.7
Those are the nations which send us their Jews. On the other hand, however:
Sweden.............................7.3
Denmark............................5.0
Switzerland........................4.6
Netherlands........................3.3
Those are the nations from which we do not get any Jews. . .These numbers speak for themselves.

As an example of the "career" of an Eastern Jew, let us here relate the history of the racketeer U., whom the author personally knew. It isn't the story of one of the major Jewish racketeers, who claim the attention of the newspapers, the courts and the public, but rather the tale of a completely average and typical Eastern Jew, one of the parasites who immigrated after 1918 and were naturalized by the "German Republic" during that period.

In the Spring of 1923, U., a middling tall, typically Jewish-looking man with reddish-blonde hair and colorless blue eyes, arrived in Germany. How he slipped over the border is his secret, but in any event he arrived without a visa. What he brought along with him [79] was not only his spotted and dirty suit, his torn shoes with their uneven heels --

but also his untamed desire for material success, his lack of scruples, and his "knowledge of languages." He could yammer away in a Yiddish accent in Polish and German -- almost like the red-bearded Social Democrat Charles Rappaport, who was famous not just for his aversion to any sort of bathing, but also for the fact that he could speak ten languages with a strikingly Jewish accent. What occupation a Jew takes up is purely incidental, for it is never matter of what he should do, but rather a matter of how much money he can make. One will become a politician, another a dentist or inn-keeper, but most remain dealers. U., also, was faithful to the tradition of his forebears, and he conducted his numerous obscure and, at first, his still not very profitable businesses in the *Scheunen* Quarter of Berlin, that first station for all newly-arriving Eastern Jews. Yet he had higher aspirations, "society" attracted him, the society of the currency exchange vultures, who at that time were gathering in inflationary Germany in thick swarms.

The world city lay open before U., here he wanted to create his good fortune. His good fortune -- what did that mean to him?

To visit fine clubs, where waiters in black tie toadied to a clientele of racketeers, where the noise of a nigger band, cigar smoke, a din of voices, perfume and the smell of sweat provided the proper background for the throng of cramped dancing couples. To sit at the gaming table, to attend the races, to wear elegant clothes and to have an expensive barber give his Eastern Jewish head as European look as possible. No longer to be known as "the crook," but rather to be called "the rich merchant Alexander U." [To indulge his small] illnesses by frequently treating himself to the best physicians. To drive to winter sports or the lake and to marvel at the *goyim* who actually panted up the mountains or entered the cold water. To have much money, and still more money, to do profitable business and to watch how his rivals burst with envy. In later years, to go to Marienbad for the cure, to be chosen for the board of directors of the synagogue, to possess a villa in Dahlem. But each and every time -- women! Obliging, rayon-and-peroxided beauties, who tolerate everything with a smile and who are ready for anything, with whom one can show off, who do not show their disgust, whom one can use at will, and to whom one owes no responsibility -- women whom one can own and pay for.

These were the ideals which U. wanted to realize. More and more often he let himself be seen in the cafés and nightclubs of Western Berlin, whose sham glamour, whose atmosphere of greasy dealings [80] and of

lechery irresistibly attracted him. In such a club, one of the better *Kaschemmen*, his fate was decided -- he got to know Grete S. She was a secretary and bookkeeper at some firm or other. She performed her work after a fashion, she gave no particular cause for complaint -- a thoroughly average Jewish office girl. She lived with her mother in Charlottenburg, in a small three-room flat, in the morning she packed up her sandwich, like thousands of other women in Berlin, but on Sunday evening she went into the café.

There the two found each other. From the acquaintanceship there soon developed an intimate friendship, for they complemented one another in the best way: Grete had money at her disposal, but U. knew how one can most profitably use money.

This was the time when the Mark sank into the abyss, when more and more zeros appeared on the bank notes and all those who were cautious racked their brains over what would come after the millions and billions. The exchange rate of the Dollar, the single valid standard of all material and spiritual value, varied from hour to hour, the Mark could lose from five to ten, even twenty per cent of its value in the period from one afternoon to the next morning. Whoever knew how to cleverly make use of this, could double his money within a week, and during a month could multiply it twenty times over. One needed only to know what, when and where to buy or to sell. In this art of the business of illusion, of the swindle, of speculation and deceit, U. was a master. He was able to prove this when S. placed money at his disposal: she enjoyed the full trust of her boss, she always kept the key to the cashbox and she was the last to leave the office. U. was already waiting for her at the door, he took the cash -- all of it, to the last million-Mark bill. By eight in the morning the money had to be back in the cashbox, else S. would be unmasked as a thief. But there were fifteen hours until eight o'clock, U. knew how to exploit them for the greatest profit for himself and for his financial backer, accomplice and lover.

This game lasted for weeks and then months. During the day, S. was the dutiful employee, but evenings and nights the couple spent in the clubs and dives which grew like toadstools on the manure of inflation. There was not only drinking and dancing there, no, the essential thing was the "business" -- cars loaded down with all sorts of goods, import and export licenses, commission [money] for procuring an apartment, hush-money for accessories. An apartment building for a hundred Dollars, girls, stocks, enterprises, false passports [81] and genuine

residency permits, any articles of real value, cocaine -- and above all currency -- was bought, sold, and resold. This was the murky water in which U. sported and fished. And did so with great success. Larger and larger became the pile of Dollar notes put aside as future capital. The couple did not have the remotest intention of speculating further with the money "earned" in this fashion -- for already foreign money from the foreign cashbox had to be paid for.

The Dollar notes put aside increased in a downright delightful fashion. And yet S. cried many a night: since her companion had gotten money in his hands, he had become the perfect gentleman, whom only his Jewish accent distinguished from his racial comrades who populated the *Kurfürstendamm*.

He had learned the art of bathing himself, strictly followed every "law of fashion" -- and too often for Grete's taste, let himself be persuaded to gamble. Meanwhile, his luck at cards stayed good -- or perhaps he knew how to help it along? But one thing more than anything else: U. was seeing women on the side. Grete's fat hips and her greasy hair were not very tempting, and there were so many appetizing women, who could be bought for good Dollar bills. . .

Thus U. was making progress along the route he had set for himself.

The experts of the law may look for legal definitions for what this fine couple were doing -- at its most basic level, it was embezzlement and fraud.

It is characteristic of Jewish methods -- and that is what this narrative is about -- that in the event S. would have been caught, she would have had to expect only a slight punishment, for her boss had suffered no material harm. As concerns U., under the circumstances he was able to get off with no punishment at all, for by his craftiness and cunning he would have found means to prove that he had suspected nothing at all of the unlawful dealings of his "bride." The Jew is a master at finding sufficiently wide loopholes in the law, and with his money he can furnish himself with the best lawyers. . .

The further history of the pair is quickly told. When the inflation suddenly came to an end, that was also the end of the currency luck, and most of the newly rich and profiteers disappeared together with the many zeros on the bank notes. But not in the case of U. He had been clever enough to collect only Dollars, and he proved to be the possessor of "an amount of capital which, while not large, was

sufficient" for becoming a solid "merchant," [82] to marry his bride, to procure an apartment on the *Kaiserdamm* and to become a member of "society."

Years went by, during which there was nothing in particular heard of U. When National Socialism triumphed in Germany, U. left this now inhospitable country and moved to the strongly democratic country of Switzerland. In December 1935, he was arrested under charges of offering for sale counterfeit bills to the Paris Soviet Trade delegation. Why shouldn't that which was fair for the brother of His Excellency Litvinov, also be proper for U.?

That is the tale of a small Jewish racketeer and swindler, not that of a **Barmat**, **Kutisker**, **Michael** or **Goldschmidt**, rather that of an average Jew, who led the life of a parasite and swindler using dubious means, but always unclean and dishonorable.

The device of the Jew reads: Exploit the economic situation! Be it business or politics, or best of all both at once. The Jewish racketeer **Rosenfeld** furnishes a brief but excellent example of this, which we take *verbatim* from the large French newspaper *Le Matin*(1):

"The **Linder-Rosenfeld** affair is gradually becoming clearer. Both of he main figures are emerging more and more plainly.

Michael **Rosenfeld**, born on 9 May 1903 in Smolensk, Russia, was the son of a physician in Moscow, who was forced by the Revolution to emigrate. The young Rosenfeld was smart, venturesome, educated and very ambitious and seemed to have but one goal before him: to make a profit! This desire misled him into not always employing the necessary care in the choice of his means. Some difficulties and an incident involving post-dated checks on 21 January 1936 earned him expulsion from the country. He went to Zürich for a time without, however, breaking off his profitable enterprises. Everything was going quite well enough for him, and we find him at numerous transactions in which he personally regularly secured for himself a good share. Although his family had to suffer under the Bolshevists, he had no reservations at all about stepping in for the Soviets in more than one supply transaction. Apparently the weapons trade was a preferred area of work, without, however, his having to absolutely transgress the law in his dealings.

[83] Without a doubt, Rosenfeld again returned to France using illegal means, and found opportunity through the events in Spain for a very

profitable involvement. As middleman between the Iberian customers and those supplying weapons, he devised numerous combinations to get around the difficulties in exporting [them]. One of the simplest is to arrange for fictitious orders into other states. In this manner, the crates of weapons sail toward Mexico, in order to go no farther than Spain.

Rosenfeld was involved in international dealings and thought of further extending them and eliminating his competitors. Thus he was very interested in documents which passed through individual administrative offices of the Quai d'Orsay. His secretary, Mlle. Linder, was the tool at hand for obtaining information.

Incidentally, the dossier which existed on him at the Quai d'Orsay was somewhat unpleasant for him, first of all because from [reading] it he was afraid of disruption of his business, and second of all because he had the intention, it was asserted, of requesting naturalization.

If the desire of making money explains the entire life history of Michael Rosenfeld, so this appears to also be true of the *leitmotif* for the dealings of **Suzanne Linder**.

Accustomed to luxury for years and unable to forswear it, as merely a modest employee she could not refuse her boss anything. She procured information, she falsified the dossier but seems not to have dealt in real espionage. In any case, one cannot designate the pilferage and the damage, though serious, done to the secret service in the interests of financial transactions of an individual, as espionage.

For more than a year, those in the office of the Quai d'Orsay had taken note of the behavior of Linder, whose poorly concealed curiosity justified every suspicion.

A few weeks before, the Security Police had been consulted. By means of a piece of carbon paper, they got on the trail of a forgery; it was a matter of laudatory information about Rosenfeld which was created out of thin air and signed with the forged signature of a high official who had since died.

At the same time, probably a few documents disadvantageous to Rosenfeld vanished from the dossier.

The interrogation which M. Fougerit, the director of Department II of the Security Police, conducted on Sunday evening with Fräulein Linder, stretched [84] throughout the entire day. At first she denied

having committed a forgery. Strangely, she was brought to confess more easily that she had betrayed to her friend Rosenfeld confidential communications, which she had picked up here and there in the administrative offices.

Finally, at the pressing questioning by the police, she confessed everything.

M. de Moissac, the examining magistrate, brought two bills of indictment: 1. Examination of Mlle. Linder and comrades for forgery; 2. Charges due to offenses against an order of expulsion and the use of a false passport by Rosenfeld (only that! -- The author.).

Both accused were brought before the examining magistrate in charge, and after that, on the past Wednesday, arrested.

M. de Moissac begins the first hearing this afternoon. In the presence of the accused, the sealed documents which had been confiscated at the house searches are opened.

Yesterday afternoon, in the office of Herr Emile Joly, 4 Avenue Carnot, we were able to meet one of Rosenfeld's colleagues, Herr Cabarocas, who had participated in the Spanish enterprise:

'I am a Spaniard,' declared the latter right at the start,'but I am neither directly nor indirectly an agent of the *Frente Popular* in France. At any rate, since five or six years ago already, I've had connections with several political journalists of my country. . . I was even on the managing board of a paper there -- then I still had money to lose!

But since my resettlement in France, two-and-a-half years ago, I've given up any political activity. I am married to a Frenchwoman and have been a colleague of Rosenfeld's for seven or eight months: that proves that our relationship began before the Franco revolt.'"

Swindling is the typical Jewish crime. As cautious a scholar and a man as reserved in his judgements as **Sauer**(1) expresses himself in the following way on this question: "Many swindling specialties are excellently suited for the Jewish race. . .In addition, there are their own abilities and capacities, which likewise favor deceit: [85] a sense of acquisitiveness, the drive toward being active, delight in participating in lively dealings, speaking talents, boastfulness, the power of suggestion, the ability to misrepresent oneself and to lead others astray, slight affection for the truth, the capacity for adaptation, for empathy,

and for transforming themselves, quick-wittedness, adroitness in exploiting the moment, especially in terms of the weaknesses of others, disinclination toward open, dangerous acts of their own. Thus we find all types of fraud realized in the Jews."

The kinds and the forms of fraud are thus numerous and manifold, the Jew understands so well how to use every appearance, every event, every fact for his own purposes, that an exhaustive description of "fraud" is hardly possible. Let only the most important types of crime be indicated here:

Fraud in contracts dealing with trade, work, services, labor, renting, leasing, and loans. Swindling with precious gems, the sale of worthless goods, the *Einspongeschäft* [The closest English slang equivalent to this is the term 'con game.'].

Fraud at businesses with securities, stocks, dividends, currency, checks, savings account books, mortgage bonds, pawn tickets; fraud with bail, foundations, balance sheets and insurance fraud. Bookmaking swindles. Fraud in employment, apartment rental, marriage, titles and military decorations agencies. Fraud in the use of public transport, as well as at the attending of theatrical events and at celebrations. Hotel fraud, skipping out on restaurant bills, swindles in lodgings. Con games. Fraud in rarities and antiques. Phony officials, commercial or industrial employees. Nonsense cures of all kinds, hypnosis, alleged medicines. Fortune-telling, magic, card-reading. Marriage swindles, marriages obtained by trickery, bigamy, adoption swindles and marriage-for-name.

Those are some -- by no means all -- of the types of fraud which enjoy special favor with the Jews.

Fraud is often tied together with another crime -- document forgery, counterfeiting, card sharping, embezzlement, theft, extortion, abortion, arson, bankruptcy dellict, perjury, slander, etc.

If theft was formerly the most widespread crime, in recent years it has become otherwise, and in first place now stands fraud(1). Fraud is the most universal Jewish crime, it is the form of Jewish existence in general, whether it is a "business" or is "politics," it is all the same.

[86] Let's take a look at the practice of the Jews in the Soviet Union. It is an easy matter to demonstrate that the entire "political economy" of the Soviet Union represents nothing other than the systematic looting

of a people whose population is 200 million strong. There, the Jew is in possession of a total monopoly. He is the sole employer, for everything is "nationalized" and he owns the state. For the working man in the Soviet Union, there is no deliverance from the Jew. He is in possession of the entire capital, movable and immovable. The credit system and the banking apparatus is in his hands, including the issuing of currency. The Jew dictates the wages of the worker and also decides the price of all of the necessities of life, of food, clothing and shelter. All economic and police instruments are at his disposal, in order to complete the enslavement of the people. Wages at a level for bare survival on the one hand, and fantastically high prices for goods on the other hand, methods of incitement, standards of coercion, etc., give the Jew the possibility of turning usury and defrauding into the "legal" standards of the state. That toward which the Jewish criminal strives using fraud and forgery, "political" Jewry has perfectly achieved in the Soviet Union. There is no essential difference between the Jewish usurer in New York and the Jewish President of the State Bank in Leningrad, between the Jewish garment manufacturer in London and the Red director in Moscow. What the Jewish crooks do on a small scale, the Jewish "politicians" in Moscow do on a grand scale: credit swindles, imposture, counterfeiting, looting, theft and robbery. What is the Soviet "loan-politics," other than a large but downright fraud? The workers and peasants are forced to subscribe to the loans, which are completely devalued within the next year. The Soviet-Jewish issuing bank kept printing new paper millions and forced the population to part with things of value and to perform services and paid them with it. The money melts away and loses value in the hands of the exploited. Small wonder that this clever Soviet- Jewish system finally leads to the death by famine of many millions of people.

If they can afford it, countries outside Russia will also be drawn into these kinds of fraudulent manipulations. The history of the so-called foreign concessions in the USSR, which ended together with the collapse and "take-over" of the foreign capital by the Soviet Jews, is one proof of this, as is the continued counterfeiting by the Soviet trade delegations outside the USSR. That here the maneuvers of the fraud adopt a "state" form, merely corresponds to the large scale of these Jewish enterprises. A state which just represents a cloak for [87] Jewish criminality in the economic sphere and politics, should hardly be permitted to still have any entitlement to be recognized as a state(1).

It is established that: fraud in this or that form is the specific manner of conduct of the Jew. This is demonstrable not only generally, but also in

an infinite portion of individual cases. Some examples may suffice.

First of all, an example from the Soviet Union itself, where the little Jews as well as the big Jews want to "live," taken *verbatim* from the Yiddish paper *Hajnt*, on 15 February 1937, Warsaw:

"**An antiquarian has swindled the Soviet antiquarian warehouse**.

In Moscow a trial is underway against the antiquarian Borenstein there, who is charged with swindling Soviet Socialist property.

Borenstein was accustomed to buy various articles in the state antiquarian warehouse; sometimes he was seen crawling about in the papers which the administrators and warehouses threw out as waste paper of no use.

The increased expenditures by Borenstein aroused suspicion. He was arrested and an audit was made at a search of his apartment. It has turned out that Borenstein picked out important historical documents among the papers thrown out; in his apartment, for example, were found original letters from Catherine II, Nicolas I, etc. Moreover, he was accustomed to buy things in the state antiquarian warehouse on which the sellers had put too low a price, far lower than their practical value, due to their inexperience and scant education. Borenstein has managed to assemble a valuable collection from all these things. According to the *Izvestia*, the collection numbers more than 1200 pieces. Just the plates of old Sèvres porcelain.

Borenstein is facing a death sentence."

Poor Borenstein, he "faces a death sentence"; he didn't have as much luck as Finkelstein.

One of the most favored fraudulent maneuvers of the Jewish merchants is bankruptcy. Only rarely is the fraudulent intent proven, but almost always it is there: the Jew is such a cunning businessman, the circle of relatives and acquaintances [88] from which he can count on assistance is nearly so large that in most cases he can obstruct the opening of a rival concern, **if it is really** important to him.

For a non-Jew, bankruptcy is a catastrophe, a difficult trial from which many a man cannot recover for the rest of his life. On the other hand, the "business failure" for a Jew is an everyday and insignificant event -- more than that, bankruptcy is used by preference in order to *"sich*

gesund zu machen" ["restore one's health"] as the vulgar expression has it. Pyrrhus was ruined by his victory, but for the Jew as many defeats as possible, in the form of bankruptcies, are the surest road to affluence.

Levy says to Cohen: "Cohen, you're *messhuge* [crazy]! You're selling your goods for less than the purchase price and you'll be ruined!" To which Cohen calmly replies: "No problem, the sales will fix it!"

That's not just a joke, but it's also a hint at the "technique" of the bankruptcy. To give a rough outline, a "rehabilitating" bankruptcy is begun as follows:

Cohen establishes a business selling men's coats, his "capital" is scarcely able to cover the first month's rent for the store. Since he (naturally) has at his disposal acquaintances, recommendations and references, he's able to buy, let's say, 1000 coats for 50 RM a piece on credit. He sells them for 40 RM each, therefore at a bargain-basement price which must result in his losing 10 RM on each piece. His business flourishes, for such cheap prices are unheard of, but he does not pay his creditors one penny, so that in a short time he goes bankrupt. He's sold 500 coats, therefore taken in 20,000 RM, but this money vanishes without a trace. His honorable wife helps him with that, or earlier liabilities punctually surface which are unconditional and must be paid immediately, or he claims that he's been swindled by a villainous person -- or something along those lines -- and there's nothing left of the 20,000 RM. The only things of tangible value are the 500 still unsold coats. They're publicly auctioned off and Cohen secretly buys up the remnant through a middleman, a relative or good friend from the Underworld, for perhaps half the price, for 12,000 RM. This money goes to the creditors, who thereby are losing 75% of what is owed them. But Cohen is rubbing his hands together. For his actual final balance looks like this: he has put out in cash only 12,500 RM. In Cohen's pocket, therefore, 7500 RM in cash remains, and besides this he's the owner of 500 coats, which with no trouble [89] he can sell for at least 20,000 RM. That's what is called a healthy bankruptcy! Under the circumstances, it can "pay" to even accept a punishment, if the fraud can be proven, since the dishonestly acquired money is so well shifted [currently, we would say "laundered"], that it remains protected from seizure by the authorities or by those injured.

The most difficult thing for the swindler is the procurement of the necessary credit which makes possible for him the purchase of larger

lots of goods. When an entire gang is operating, dummy firms, so-called "*Stoßfirmen*," are established in different parts of the city or outside it, which naturally have the best references, which pacify the most suspicious suppliers and infuse them with trust. How this is done is illustrated by the example of the Jew **Moses Kamermann**, convicted in Berlin on 15 February 1936. He had teamed up with a Romanian Jew living in Bucharest, M. Lupu, who had established a firm there, "M. Lupu & Co." This swindle-enterprize now ordered all sorts of goods from various industrial and export companies in Germany. For every order, Kamermann was always given as a reference. If any of the firms inquired of him, he always hurried to furnish the best testimonial of all for his Bucharest accomplice: "The firm Lupu & Co. has a line of credit of 40,000 RM." Not a few German firms fell victim to the swindlers.

If the swindler is thrown back on his own resources, and if he has some money at his disposal, he at first puts in small orders with the supply firms and pays them immediately in cash. When he sees that they are ready to trust him, he then puts in a large order which shall serve as his *coup*. As "security," forged certificates of deposit for securities, bills, mortgage bonds, etc., can be used.

A counterpart to this "credit swindle" are the frauds dealing with the giving of credit. In every newspaper, especially in the Sunday issues, one finds notices in which money is offered. A Berliner who has tried to get money in this manner reports the following concerning his experiences with this.

"I had been sick for a long time and got into financial difficulty. I urgently needed 500 RM, but didn't want to ask my acquaintances for a loan, but rather decided to try my luck with one of the 'financiers' who advertise in the papers. A few weeks before, I had [90] furnished a three-room apartment for myself and had paid over 3000 RM for the furniture then. Now I wanted to raise money on the furniture.

Of the three addresses which I had picked out of the newspaper for myself, the first was the most promising: there was wording about financing within three days, accommodating, low fees and so on. When I showed up, a flaxen-haired young man received me. At first I was delighted not to have to deal with a Jew, but soon I had to notice that I was dealing with a straw man, who knew nothing and whose only job was: to get a fee of 15 RM 'for investigation' from those seeking credit. It was an obvious swindle, and I wished the young man good day and a

more respectable line of work.

My second choice likewise led me to a young man, this time a brunette, badly shaved and who spoke with a definite Jewish accent. He apparently lived there as a sub-tenant, since the bed of the alleged financier was also in the small, disorderly room. Here, too, 15 RM was demanded of me at the start, whereupon I took my leave.

In both of these cases it was clear that the goal was simply the 'fee for investigation.' The third one I visited, however, was entirely more cunning, and I quickly fell for it. Although he had a hooked nose and a Jewish name, he seemed otherwise trustworthy enough: good manners, of a mature age, impeccable German, a well-arranged office, two telephones on the desk. He, too, asked for a registration fee, but only of 6 RM. As I had resolved firmly in advance to refuse to pay, even if only a penny, he explained to me in a long speech for what pressing reasons he had to ask the 6 RM from me, and proved to me that it would be an unforgivable foolishness on my part not to give him the 6 RM. I let myself be persuaded. . . After this what happened was. . .nothing. When I became impatient and called at the 'financier's' several times, he promised me to expedite the matter, at which point it turned out that the actual lender was another person.

After some days, a neat but somewhat arrogant young man appeared at my place -- this was the 'investigator.' He comfortably smoked my cigars, stuck the list of my furniture in his pocket without showing any particular interest, grumbled about the weather and the hard times, and presented me with a receipt for 3 RM 'for investigation.' Before I was able to properly understand the whole thing, [91] my 3 RM had actually made their way into his pocket.

Again, weeks passed; I wrote, telephoned, and then received a questionnaire with -- if I'm not mistaken -- 47 different questions, to each of which an exhaustive answer was expected. Then, again nothing. Two months had gone by and not the least thing had happened. I was happy when I was able to find another way out to getting my affairs in order."

The matter came off still not too seriously for the man who tells this, since apparently not too much was able to be gotten from him. Under certain circumstances, however, rather large amounts are pried out from others, since repeatedly "new difficulties have arisen" from which one can escape only with the aid of advances. . .

One may ask why the "financiers" are content with coaxing out advances and down payments, instead of really lending money out and getting interest. The answer is simple: only in the rarest cases do these "lenders" have actual money -- even if they wanted to, they would not be able to give a loan. Certainly there are such cases, in which one can get a loan. But they are unusual, three-fold and always tangible security is demanded, and usurious interest must be paid. But in general, the entire "credit"-giving is a swindle, which is based upon the exploitation of small amounts.

Popular and profitable are the ***Einspongeschäfte***[The slang noun, *die Einspongeschäft* probably comes from the verb *einspinnen* = to lock in, to reel in], businesses in which the victim, called, in the *Gaunersprache* [crooks' jargon], the "*Freier*" [literally, "free man" or "citizen"; an American equivalent might be "mark," which will be used here, although in the U.S., those operating outside the law often refer to the naive non-criminal with some contempt as a "citizen" and the police often refer to him, with equal contempt, as a "civilian"] or "*Molle* (1), is first lulled into a sense of security and infused with trust. He is first "reeled in" and then the *coup* follows. Criminal Commissioner Possehl(2) tells the following typical story:

A certain B. had acted as broker for a "mark" in various completely legitimate businesses, which were not unprofitable, so that the "mark" firmly trusted the "broker." One day the "broker" appeared again and told him this: "I have bought a lot of circular saws for export for 40,000 Marks. The goods are at the shipping agent's, but I myself have only 6000 Marks that I can tie up in this business. I've already found a buyer in London who'll pay me 44,000 Marks for it. If you want to participate in this [by coming up] with the missing 34,000 Marks, I'm ready to share the profits with you."

[92] The prospect of making 2000 Marks without any effort does not fail to make an impression upon the "mark." But, as a cautious man, he demands that the buyer in London furnish him with a document in which he states that he has seen the goods and is satisfied with their condition. Moreover, a letter of credit is supposed to be deposited at a major bank. Everything is arranged to the satisfaction of the "mark," and the buyer in London only makes one condition, that the goods be shipped at the latest at a date given by himself. The time period is sufficiently long and the "mark" hasn't the slightest reservations [about the deal].

At the shipping agent's, he deposits the 34,000 Marks, the goods are loaded and transported to the harbor in time. After some time, the unsuspecting "mark" drives to the harbor city in order to receive the purchase price, but dreadful news awaits him there: the gentleman from London writes that he is reneging on the contract, since the goods have not been shipped by the agreed-upon date. The "mark" is dumbstruck -- how is this possible? But the "broker" seems to be the most aggrieved, he is bereft of his profits. Meanwhile, it turns out that the Englishman is actually in the right, because the goods arrived in the harbor city late for some reason or other. . .

Meanwhile, a new letter arrives from England, and the "buyer" informs them that perhaps, in time, he might be in a position to buy the goods. The "broker" then persuades the "mark" to send the goods to England on the basis of cash-on-delivery.

With that, the fraud is complete. The 34,000 Marks are split between the "broker" and the "buyer," the goods are naturally not redeemed and several weeks later are put up for auction by customs. The proceeds amount to a few hundred Marks, for the **goods have proven to be totally worthless**.

The essence of this kind of fraud consists in making the "mark" so trusting by means of earlier common and successful deals, that this time he neglects to verify whether the goods whose purchase he is financing really possess the value which the "broker" has said they do. The "mark" has lost his money. To recover it by legal action is completely hopeless. The "Englishman," in actuality one of the swindlers, can not legally be sued since the contract has not been adhered to. As a last possibility there remains suing the "broker." He, however, is long gone. Finding him proves impossible. The address of his "firm" turns out to be a boarding house, he has not left his new address, and his personal data appear to have been forged.

[93] And thus the "mark" is the richer by one life experience, but both swindlers by a very nice sum. Do we still need to attest that there are no greater masters of the *Einspongeschäft* than the Jews?

The work of a counterfeiter isn't easy, since a good copy of coins and modern bank notes is extraordinarily difficult, time-consuming and expensive, the risk with it is very great, the punishment is high and the criminalists know of hardly one case of counterfeiting which has not been discovered. And yet men are repeatedly found who take on the

work as well as the risk, so much are they possessed by the passion for money. For a Jew, for whom money, money as a means to power and as an end in itself, appears to be the thing most worth acquiring on earth, the thought of creating money with his own hands has something irresistibly seductive about it. One meets many Jews among counterfeiters. As an example, let the story of **Colonel Salaban** be related:

Salaban was an extraordinarily multi-facetted, able and clever man, born in Czernowitz. His criminal instincts already showed themselves in early youth and he was sentenced to a term of imprisonment for burglary. It is an old tradition of the Eastern Jew to leave home and head for Vienna or Berlin when things get too hot for him at home. Salaban, too, followed this tradition after serving his sentence. He surfaced in Germany as -- an actor. His acting wasn't bad but it earned him too little, for he already had all kinds of expensive habits at that time.

He left the stage and became a businessman. At first, he struggled as a bookkeeper, but proved to be so capable that he was promoted to an authorized signatory. Then he ventured to make the great jump: he became independent. But still more than that -- on his own authority he gave himself an academic degree. As Doctor of Jurisprudence **C. Salaban**, he ran a sales business for chemical articles. Burglar, actor, businessman -- Salban could do still more. He dedicated his free time to amateur craftsmanship, in which he showed outstanding dexterity, and to legal studies. He conducted them with the greatest zeal, he listened to scientific lectures and also acquired a fair amount of knowledge, so that he was even able to become a member of the International Law Association and the publisher of a handbook on international law.

[94] Salaban had every reason to be satisfied with life; he was to some extent well-known and respected, he lived in a villa in Lichterfeld, and he led the peaceful life of the private scholar. In actuality, he was running a counterfeiting operation. What drove him to become a counterfeiter? In court, he claimed that his income had become so small and he'd been on the verge of ruin. Now, such an inventive and able mind, a man with so many different areas of knowledge and relationships, would have been able to find means other than criminal ones to rescue himself. No, it was the irresistible greed for money, the triumphant feeling: "I myself am the source of the money, I myself am the creator of the most powerful [men] in the world," which drove him

to crime.

In 1919 the fifty-year-old began to produce counterfeit two-Mark pieces. The execution was very good, the false pieces contained exactly as much silver as the genuine ones and were not differentiable by their ringing sound. In order to get possession of the corresponding alloy, Salaban used the relationships which he had made in his time as a businessman: at a chemical manufacturer's, he ordered thin silver sheets which contained fifty percent silver, exactly like the genuine coins. In accordance with this, Salaban had it established in court that he had neither injured nor deceived those persons who came into possession of his coins. He bought 29,000 Marks worth of these silver plates in the course of the year!

He produced the coins in the cellar of his villa. The servants only stayed in the house during the daytime, so that Salaban could not be disturbed by them at night. In the cellar, there was a large shelf with books, behind which was, however -- as in a crime novel -- a secret door, which led to an extremely well-equipped workroom. As was fitting for the owner of a villa, Salaban owned his own automobile. In the hours before noon he drove, usually accompanied by his wife, into the neighborhood of one of the numerous weekly markets. Shabbily dressed, the two walked along the stalls with shopping bags and bought various small items, mostly soup greens for five *Pfennige* and paid each time with a two-Mark piece. In the course of three years, Salaban had put over 40,000 **counterfeit** coins into circulation, more than 40,000 times did injury to the sellers. As cautiously as Salaban went to work, he nonetheless made himself suspicious: he was arrested on 13 January 1932 on the *Rudolf-Wilde-Platz* in Schöneberg, in front of the *Rathaus* [city hall], when he was about to get into his car with a bag full of vegetables.

[95] It is claimed of professional criminals, that they never change their specialty and always commit the same type of crime: the safecracker will not practice pickpocketing, the cat burglar will not become a package thief, and the bell- ringer [for 'charity'] will not try his hand at cardsharping. However, one cannot say this of the Jewish criminal. On the contrary, they amaze one by their versatility. The forty-six- year-old Jew **Leo Veit**, who was convicted in Berlin on 12 February 1936, might serve as an example of this.

Veit is a trickster, a marriage swindler and imposter. At "work" he always appears adorned with a band of military decorations, on which

a good dozen different medals hang -- his bravery and his merit have supposedly yielded these honors. In reality, during the war Veit had made successful efforts to stay as far as possible from the shooting, and all of his "medals" were commemorative or memorial coins which he bought. Nevertheless, these decorations do not fail to have an effect, especially upon women, who are impressed by his sure and self-confident bearing. The array of tricks used by Veit to deceive his victims is astonishing. At one time it was sure-fire racing tips, which promised to bring in a small fortune, another time he lured the watches [from his victims] "in order to give them settings of gemstones." He also successfully tried his hand at marriage swindles and knew how to remove rings, furs or less significant amounts of cash from his unsuspecting "brides." Sometimes he assumed the mask of an honest businessman, and took jewelry and objects of value in order to show them to "high paying interested persons," at the sale of which he promised to take for himself only a modest commission (naturally, every time he disappeared, never to be seen again). In all, Veit was convicted fifteen times. In March 1935 he had served his last sentence, and hardly having been released, he found a new, gullible victim, again a woman. Tricked out in his military decorations, he introduced himself as a "writer and representative of the press." In apparent contradiction to this profession were his hands, which in prison had become rough and coarse. Veit was not at a loss for an explanation: he had just returned from the theater of war in Ethiopia, where he had had to do hard labor. His bad luck that times had changed in a fundamental way; he will probably hardly find opportunity again to spin the story of his "heroic deeds" to gullible and unsuspecting women.

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Chapter VI: Gambling Cheats

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A few years ago, one could observe the following scene everywhere where many people were passing by. A man appears, sits down on a bench or even in the grass, takes cards out of his pocket and proposes a game to the passersby. Soon one of them stays there, that's the assistant, the *Schlepper* [= the tower, dragger; i.e., the one who pulls in the "marks"] -- and wins, wins so persistently that people gather around. So there is now a whole group, most of them are onlookers, but there is always one who is the stupidest, the "*Freier*" ["mark"]. He wants to play too, his money makes its way into the pocket of the "*Zocker*" (the word comes from the Hebrew "*tsochek*" = cards). The game is "*Kümmelblättchen*" -- this term has nothing to do with *Kümmel* [i.e., caraway seeds], it again comes from the Hebrew, from "*cimmel*," which means "three"; it therefore means "*Dreiblättchen*" [i.e., "three little leaves/pages/cards"]. The *Zocker* and his *Schlepper* sit down somewhere in the open, preferably on a beautiful Sunday, when strollers are plentiful. Or the "mark" is lured into a pub, where he comes upon the players, etc. The different ways of enticing the victim are manifold, but their goal is always to bring the unsuspecting one to the *Zocker*. The game itself is described by **H. v. Manteuffel**, a prominent expert who directed the Gambling Section of the Berlin Police Praesidium for twenty years, in the following words (1). [The game, as described below, appears to be identical to a popular card scam called "three-card Monte." It is also quite similar in principle to the "shell game," in which a pea is placed under one of three nut pecan or walnut shells and the shells are interchanged several times by moving them around on a table top.]

"Three cards, the so-called '*Besen*' ['brooms' or 'whisks' or 'beaters'], are

shown to the mark. Only one of these three has a picture on its other side. The con-man picks up the three cards so that he holds one card with the thumb, middle, and index fingers of his left hand, and holds the two other cards on top of each other with the same fingers of his right hand, all of the cards with the back side face upward. The picture, i.e., the winning card, as he declares to the mark, he holds in his right hand on the bottom, and he shows the mark exactly where he has placed the cards. Now, using flamboyant motions, right before the mark's eyes, the con-man throws down on the table one after the other, first the picture, then the single card held by the left [97] hand, and finally the card still remaining in the right hand with its back side face upward. At this point, the con-man asks the mark to pay attention to where the winning card stays and changes the position of the cards on the table by picking up the cards one by one. The point of this behavior is to instill the error in the mark that winning only depends upon watching the first card thrown down and following its motions exactly. . ."If the mark is made to feel absolutely sure, and places higher bets at the encouragement of his comrades, then the con-man no longer makes a show, as he did in the beginning, of throwing down the picture card first and then the other cards, but instead first throws down the upper card from the right hand, then the card from the left hand, and at the end throws down the picture card from the right hand. The mark, who neither suspects nor can see anything of this trick, camouflaged by the flamboyant hand motions at the placing of the cards, in his error that the picture card would again be thrown down first, follows closely with his eyes the first card thrown down and now **has to** lose and guess the wrong card."

The *Kümmelblättchen* is thus no game but a flat-out deception on which much money can be made. If the crook has found a suitable little place and if he has at his disposal clever *Schlepper*, the day's "earnings" can amount to 100 RM or even more.

From what classes of the Underworld are gambling cheats recruited? For the most part, from the ranks of the pimps and other work-shy rabble. A pimp, even if he is "running several girls," has enough free time -- for his profession is not one which requires hard labor. What does he do in his idle hours? Now, he sits somewhere in a *Kaschemme,* crime gossip is exchanged, plans are contrived, information and experiences exchanged, and in between there is a bit of gambling. Sometimes this is played on the basis of "*gut Massel*" (from the Hebrew "*massel*" = luck), i.e, the game is honest, but often experienced *Zocker* demonstrate their tricks and boast of their successes. New

talents are discovered there, and aspiring cheats earn their first spurs.

Many cardsharps come from the ranks of the imposters, since the art of guiding the luck of the cards along suitable channels can be of the greatest use to the soldier of fortune who is traveling around. Under the circumstances, it is simpler, quicker and cheaper, to pluck a successful commercial traveller -- a "star salesman" -- on a train -- or to clean out a rich tradesman [98] in a crooked game at a health resort, than to make do with minor swindles or to get tied up in protracted marriage swindles.

Finally, a certain connection exists between cardsharps and pickpockets, since both have to have at their command dexterous hands, cold-bloodedness, ability to dissimulate and a facile ability to empathize with the mind of a stranger.

Cheating at cards is not a simple matter, for success depends not only upon the manual skills of a *Zocker*, but also upon proper organization. If the players to be gulled are sober and watchful, it is extraordinarily difficult, even when the cardsharp is adroit enough to completely conceal his illicit hand movements. It is necessary to have assistants who distract attention from the *Zocker*, create the necessary mood by means of joking and quarreling, encourage drinking, and who -- this is of great importance -- enjoy an exorbitant amount of luck -- arranged beforehand -- in the game, and thereby awaken a desire in the marks of likewise winning. These helpers -- they bear the descriptive name of "Judas" -- are indispensible and get up to one-fourth of the "winnings."

Further necessary collaborators are the "*Spanner*," whose task it is to keep a look out for police officers and give warning about them. The role of the "*Schlepper*" is also of importance, for it's incumbent upon him to find suitable persons who are easily talked into going to the card table and to bring them to the *Zocker*. If a *Schlepper* comes across a suitable and wealthy "mark," he doesn't let him out of his sight, he studies his habits, discovers his associations and determines how contact can best be made with him. If a mark is travelling on business, the *Zocker* goes hot on his trail, for experience shows that even mistrustful people are more accessible when on a trip.

This large retinue of "assistants," the journeys, the appearance "appropriate to his class" of the *Zocker* -- all of this requires not just good organization, but also much money. Each of the more important gangs has its "*Lageman* [= lay-out man]," i.e., organizer and financier.

The *Lageman* plays the exactly same role as the fence, since he holds in his hands the actual secret directorship, only he is even harder to catch than the fence. In general, the relationship of the *Lageman* with his helpers is a very good one, and only rarely is he "*auf Tivoli geschoben* [pushed onto Tivoli]," i.e., betrayed. The role of the *Lageman* is excellently suited for Jews, and their [99] collaboration in this "trade" is actually particularly great. Since they themselves do not directly participate, it is as good as impossible to catch and convict them.

The passion for gambling has spread to all levels of society and its effect is devastating everywhere. The worker who carries home his modest paycheck is lured into a bar and at one of the numerous games -- *Meine Tante, deine Tante* [My Aunt, your Aunt], *Häufeln* [Pile-up], *Mauscheln* ["*mauscheln*" = to talk like a Jew] (!), *Kartenlottum*, [card lottery], *Gottes Segen bei Cohn* [God's Blessing for Cohen] (!) and whatever they might be called -- his small amount of earnings are taken from him. The employee, the civil servant who has fallen into the company of cardsharps, gambles away his belongings; he is misled into a swindle and cheat. For still wealthier circles, the more or less "exclusive" gaming clubs exist, which supposedly are open only to members, but they are really only better gambling hells. For they are all gambling hells, whether club or dive, whether an "exclusive" public (one thinks of the notorious "Isidor" Weiß, the former Vice President of Police in Berlin, who indulged his passion for gambling in various clubs, and his brother, who took care of licenses for the gamblers) or poor fellow-countrymen lose their money there. Even in the case where the professional gambler is not a cardsharp, he remains a public danger. What, then, is the role of the Jew in gambling fraud? It is decisive.

The Jewish fence himself does not steal, the Jewish bordello madam does not sell herself, and the Jewish director of a gaming club does not need to personally appear as a cardsharp. But over and over again, human vices and weaknesses serve for the enrichment of these conscienceless parasites, who, in accord with their nature, strive to enlarge the circle of their victims whenever possible.

The trial of the "*Harmlosen*," (1) ["harmless" or "innocent"] as a gambling club in the Central Hotel was called, once caused an enormous sensation. The wealthiest people in Berlin socialized there. It was a paradise for those possessed by gambling. On the outside, gentlemen with feudal names and with expensive habits but uncertain incomes, represented the club. One of them had a fixed income of only

110 Marks a month -- which did not stop him from having a demanding songstress as mistress, and a luxurious two-horse team with a valet. Another of these seedy courtiers was always stuck in debt, even to waiters, although his mother had already once paid 70,000 Marks for him. These people possessed [100] from their earliest days the best connections in society, which extended up to Court circles, and served as "*Schlepper*" and, simultaneously, as ornamental figures in the landscape for the true wire-pullers -- the Jewish cardsharps **Ernst Levin** and **Hermann Wolff**.

Of the two Wolff was the more dangerous. Originally from Austria, he was work-shy from his youth and grew up among nine siblings in poor circumstances. When barely seventeen years of age, he had to serve two years in prison, where he got to know all the secrets of the Underworld. He soon became an outstanding cardsharp and travelled throughout Europe. His greatest *coup* was his game with the industrialist Prinz-Reichenheim, from whom he took not less than 800,000 Marks, half of it in one night. A term of imprisonment was the result.

For long years he wandered through America, North Africa, and the East Indies, always living in luxury, throwing money around and searching for new victims. Of large physique, with black hair, somewhat corpulent, he dressed with utmost elegance and was seldom seen without patent leather shoes, top hat and expensive cuff links. His manners were impeccable, his extraordinary politeness overweening -- an astute observer said of him: "He is too polite to be honest" -- and his French was genuinely Parisian. On the other hand, he mastered the German language only imperfectly. It is the old picture of the Jewish imposter as we've already come to recognize it.

After a thoroughly rewarding stay in Aachen, Homburg and Wiesbaden, he arrived in Berlin in the summer of 1897. Gradually, a circle of dubious types now formed around him, and he leisurely selected for himself suitable persons to serve as props. The club was able to be opened with great pomp on 14 October 1898. . .There was everything that a "man of the world" of the time could wish for: lobster, caviar, and rivers of genuine champagne. After the *Galadiner* [formal reception or feast], Wolff took over an "honorary game table" and donated half of the profit of the club treasury to it -- a noble gesture whose value was impaired, however, by the fact that Wolff, as always, had profited through cheating. . .

For two months the guests were plucked by every technique of the art, and the "earnings" of the cardsharps can't even be approximately gauged. Not only the masterful cardsharps of Wolf and Levin were guilty of this, but also all of the parasites who gathered about the club and used it as the base of their operations: artistes of the Varieté, music hall songstresses, women of the*demi-monde* and also "ambitious" prostitutes who wanted to climb higher, the swarm of pimps associated with them, but also racing horse owners and [101] trainers, suppliers of wine, of delicacies, jewelry and women's toiletries, blackmailers, feudal valets who looked like genuine dukes and had at their disposal the best connections of the Underworld -- each wanted his part of the prosperity. The lion's share, however, stayed with Wolff. Thus, for example, he won 120,000 marks from Herr v. Gally during a game which went on without interruption from Sunday evening until Monday. Whoever arrived in Berlin from the provinces -- industrialists, squires, general directors [of companies] -- and who brought a wallet sufficiently stuffed, wanted to try his luck in the gaming club and pocket a fat profit. For winning wasn't rare, it belonged to the tactics of the sharpster. If anyone won a larger sum, then the news spread like wildfire, and those greedy for loot streamed in from all directions.

The bomb exploded when (more strikingly!) a sensational article by a Dr. **Kornblum** appeared in the Jewish *Berliner Tageblatt* [*Berlin Daily*]. The topic was gambling fraud; names were not named, but sufficiently transparent hints were given and mention was made of "*Schlepper* from the nobility" (but not of the Jewish principals!).

The scandal was stupendous, for the best society frequented the gaming club. An investigation was begun. Wolff was warned in time (or he was in bed with Kornblum?). He, Levin, and the card dealer who managed the "prepared" card games, vanished unscathed abroad and were able to take along all of their loot. Some persons were arrested. But the trial led to no clear result since the main defendants had fled, and on the other hand those arrested had influential patrons and protectors.

The main goal of this genuinely Jewish "*coup*" was completely attained: systematic plundering, corruption, and afterward "finger-pointing" at the non-Jewish "good Society" and a part of the Prussian nobility by Jewish *provocateurs* and journalists!

Still more revealing is the trial in Hanover in the year 1893. What follows is taken from a book of the Jew **H. Friedlander**(1).

Friedlander was a well-known Jewish court reporter who undertook the publishing of a collection of reports about contemporary sensational trials. In the ten-volume work [102] the number of Jewish criminals listed is extraordinarily small -- he was just an "objective" reporter, who painted the sins of the anti-Semites in the most glaring colors. There can be no doubt that Friedlander has glossed over the crimes of the Jewish gangs in Hanover. But even what he does tell is vast enough.

As witnesses over one hundred officers of every rank were called, but at the defense table sat the following persons, mostly Jews: the "man of independent means" Jakob **Fährle**, a large, bald-headed man with a gray beard who looked like a commercial counsellor from the comics pages. Although born in Offenbach, he wasn't able to speak German properly. In his youth he'd been a newspaper seller, then a thief and swindler. He fled abroad and was active as an imposter and cardsharp. He passed himself off as a foreigner, was restless and nervous and so undisciplined that his attorney, a racial comrade, had to constantly warn him to be still.

The two bankers, **Julius** and **Max Rosenberg**. They looked like honest businessmen, as did the banker **Ludwig Süßmann**. In reality, they were merciless usurers.

A special ornament of this company was the man of independent means, **Samuel Seemann**, called the "old honest Seemann," he was a plain man as it says in the book, with a full gray beard, quiet, reliable-looking, a man to whose honesty anyone would swear without a thought. This Seemann was well-known for his roulette, with which he travelled through all the cities of Europe. His popularity in gaming circles was very great, and, as one of the witnesses said: "why should one go to Monte Carlo, when one can go to Seemann's?" The roulette was fitted with a device which made it possible for Seemann to always win.

The banker **Louis Abter**, a quiet, rather young man, with black hair, a beautiful full beard and gold-framed glasses. In addition were charged: the banker **Albert Heß**, the travelling salesman **Ludwig Stamer** and the captain of cavalry, Baron a. d. **von Meyerinck**. The latter kept himself off to the side, exchanged not a word with his fellow-defendants, and maintained the greatest calm. The good-looking, well-groomed man with dark blonde, slightly grayed and styled hair and the

arrogant face was the center of general interest.

The numerous defense attorneys were likewise mostly Jews. The most prominent among them was **Fritz Friedemann**, himself a passionate gambler. He claimed that he played with his clients and had often gambled away to them his attorney fees in advance.

[103] Of what was this mixed company, which consisted of bankers, salesmen and former officers, accused? Of usury and gambling fraud.

Max Rosenberg, Abter, Heß and a certain **Lichtner**, a Jewish criminal from Vienna who had fled in time, conducted in Hanover a "banking business," more accurately a usury business, which targeted officers. If an officer was in need of money, he could always get it from these "bankers," but on terms which one could never believe, had they not been established in court. The officer had to sign a note and pay six percent interest as well as two per cent commission, which were also immediately deducted from the amount paid to him. In themselves, these conditions weren't bad, if there hadn't been the detail that the amount named in the note was never paid to the officer in cash. Only the smaller portion did he actually receive that way, but the rest in **lottery tickets** and in fact not even in the original tickets, but in "quit-claim" certificates. In other words, the debtor had claim only on possible winnings under 2000 Marks. Should larger winnings accrue to a ticket, the debtor had to sign it over to the "banker." At any extension of the note, new lottery tickets had to be bought, for which interest also had to be paid.

Thanks to this system, the indebtedness soon grew immeasurably. So, for example, if an officer borrowed 2500 Marks from Abter. For this, he had to buy during the course of a few months lottery tickets of the kind described, for 8500 Marks, so that the usurer had in his hands notes from the officer for 11,000 Marks, therefore more than four times the actual amount loaned.

The consequences of this system were devastating. The debtor was either impoverished or ruined, or driven to suicide. There were also some cases in which the officer resorted to embezzlement in order to satisfy the greedy gang. Still others became the will-less tools of the criminals. This system of usury and the shameless exploitation of the situation of the officers who had fallen into difficulties, were bad enough already. But the band went one step further -- it artificially created a situation such that officers **had to** get into trouble. The means

was **gambling**. That was still not enough -- the essential goal and actual result of this criminal activity was the "scandal," the corruption and defamation of the Prussian officer, and of good society. It was such "affairs" and "scandals" which [104] made the old state and the old army into a victim of Jewish "reporting," of Jewish humor and of the Jewish caricature. Behind the more or less "*chic*" affairs was concealed, in the last analysis, the planned, persistent and cunning attack of Jewry upon the existing order, the Jewish struggle for prestige and money.

The band in Hanover consisted of two gangs. One -- the *Zocker*s -- had as its task bringing officers to ruin through gambling fraud, thereby driving the victims into the arms of the usurers, who took from them their last resources. On the other hand, the gang of usurers played the role of "*Lagemänner* [lay-out men]," i..e., they fronted the money to the cardsharps which they needed for their machinations.

The affair had grown to a large scale, and a great host of accomplices and cardsharps, who were brought to the spas or race tracks under the camouflage of being wealthy estate owners, merchants, etc., had to come in on the fraud. According to the proven recipe, at first the cardsharp "lost" but then won more and more, until the officer had lost everything and saw no other recourse but the usurious "banker."

The most important role among these "*Schlepper*" was played by the Baron von Meyerinck, a man with an extraordinarily eventful past, a passionate gambler and wastrel. Once he had owned two estates for which he had made a down payment of 200,000 *Taler*, without ever considering payment of the rest of the amount. By 1880, he was already forced to sell both estates, for which he received 1,200,000 Marks, which he nonetheless squandered within a short time. Earlier, he had to take an oath of manifestation in Straßburg. A "small" income of 22,000 *Taler* a year remained to him and for some years he wandered through Germany, settling in Hanover in 1885. He lived in great style (meat alone cost his household 6000 Marks yearly), gave parties, his house was always full of guests, and gambling flourished. At last the decadent aristocrat came into contact with the Hanover gangs and entered their service.

Von Meyerinck particularly focused his efforts upon the officers of the Hanover garrison, or those who were seconded to the famous riding academy. He invited them to his magnificent villa or supped with them in the best hotels of the city. After the meal, it was a matter of: "Now

we'll go to play Jeu [a game of chance popular at the time]." Then the unsuspecting victim was cleaned out and the winnings divided.

One of von Meyerinck's closest friends was the Jew Lichtner, an international imposter and cardsharp. He had originally been a salesman in a Vienna fashion business, but then he was [105] sentenced to a long prison term for embezzlement, gambling and usury. He succeeded in escaping from the prison hospital. He then operated as a gambler in Hungary and in Germany.

One of the witnesses, an officer, told the Court how the cardsharps worked. In the gaming room of the "Hotel de Russie" in Hanover, he met Meyerinck by chance. While he was chatting with him and with another gentleman, a good-looking man entered the gaming room (it was Lichtner). When Meyerinck spotted him, he said: "I know him from Helgoland. He's very rich and is called **von Lindner** -- we can win some money at Jeu from him, he always carries at least 50,000 Marks with him." They were introduced and soon were sitting at the card table. They played Ecarté for perhaps a quarter-hour, at which the supposed "von Lindner" continually lost. But then they changed to Makao, and soon the officer had lost 3000 Marks. And he was not the only one. Many hundreds of people had fallen into the net of the blood-suckers, and most of them preferred to remain silent.

The sentence was unspeakably lenient, the usurers, who were merely punished for the "lottery offense," naturally came out of it best. All of those sentenced accepted their punishment calmly, only Meyerinck voluntarily made an end to his misspent life.

Rarely has a trial allowed such a deep insight into the devastating activities of Jewish gambling swindlers, whose goal was not only the exploitation of their victims, but also the ruin and the disintegration of the social order in general.

In spite of their disastrous effects, both examples which have been given pale when we think of the role of another Jewish loan shark and owner of gambling hells, Aaron **Simanovitch**. The field of his activity was pre-revolutionary St. Petersburg, and later the base of the White armies in South Russia. Simanovitch falsely described himself as a "secretary" of the famous Rasputin, to whom he dedicated a book which appeared in 1928, published by Hensel & Co. Verlag in Berlin(1).

To understand the role of Simanovitch, one must understand to begin with that Jewry was subject to far-reaching limitations in Old Russia and was permitted to live only in the so-called Pale of Settlement in the western part of the realm. Jewry [106] formed the leadership of all revolutionary movements and parties in Old Russia, as much the bourgeois-liberal as the "moderate"-Marxist, as well as the Bolshevist. Hermann Fehst, already cited by us once, reports concerning this(1):

"Jewish revolutionaries were in all of the Russian democratic and socialist parties, from the Cadets to the Bolshevists. And, according to number and influence, they were always strongest in the leadership. Their share in the leadership was on average five to ten times greater than it was in the party masses.

There were important Jewish leaders of the Cadets: Vinaver, Grusenberg, Yollos, Hessen, Herzenstein, etc.

In the Menshevists: Martov (Zederbaum), Trotsky (Bronstein), Dan (Gurvitch), Martynov, Liber (Goldmann), Abramovitch (Rein), Gorev (Goldmann), etc.

In the Internationalists: Steklov (Nachamkes), Suchanov (Himmer), etc.

In the Social Revolutionaries: Gotz, Bernstein, Bunakov (Fundaminski), Ruthenberg, etc.

In the Left Social Revolutionaries: Kapelinski, Ehrlich, Linde, Steinberg, Proshyan, Schlichter, Schreider, etc.

In the Bolshevists: Borodin (Grusenberg), Frumkin, Goloshchekin, Hanecki (Fürstenberg), Yaroslavsky (Gubelmann), Kamenev (Rosenfeld), Lashevitch, Litvinov (Wallach), Lyadov (Mandelstamm), Radek (Sobelsohn), Sinovyev (Radomyslsky), Sokolnikov (Brilliant), Sverlov, etc. In 1911, at the Bolshevist academy in Longuejumeaux near Paris, of twelve instructors, six were Jews: Steklov (Nachamkes), Ryasanov (Goldendach), Davidson, Rappoport, Sinovyev and Kamenev."

The whole of Jewry in Russia had but one single goal: the fall of Jewry-hostile Czarism, Emancipation and finally, the seizure of power. To attain this goal the Jews played at different roles in the various classes of society, in the different parties, in the Press, in public opinion, in the economy, etc., in all of which these Jewish columns and divisions

naturally mutually supported one another and so proceeded together according to **one** strategic plan. The Jews everywhere and at all times, by the way, are accustomed to act following this recipe. By its very nature, the task of penetrating the highest level of the Russian aristocracy, the Czarist Court itself, was especially difficult. One Jew succeeded in doing this -- Aaron **Simanovitch**, who by means of bribery, by establishing gaming clubs and as jeweler [107] found entré into the Court circles and there unfolded his pernicious activities. This one Jew achieved more for the destruction of the Romanov monarchy and for the preparation of the Bolshevist Revolution than many of the prominent Party Jews.

The instrument of his work of destruction was **Rasputin**. An enormous literature, which sometimes makes him out to be a kind of saint, sometimes a devil in the flesh, yet again a libertine, here as a miracle-worker, there as a plain man of the people, again as an opportunist, has come about in the entire world about this person. In any case, he is imbued with the aura of mystery, he's romanticized with a mystical power and he is considered to be one of the most interesting personalities of pre-Revolutionary Russia. This view of Rasputin must today be fundamentally revised and overturned.

Rasputin was actually little more than a corrupt and depraved subject, who allied himself with Jewry -- to be more exact, who sold himself to the Jews -- out of material motives, from the greed for power and hatred against the nobility. Simanovitch himself describes the "significance" of Rasputin in this way(1):

"Rasputin was one of the many clairvoyants and soothsayers with whom the Czarist court teemed. These sort of people were sought for all over Russia, and the relatives of the Czar took an active part in the hunt for miracle-workers." (p.293-294)

Rasputin was apparently brought to Court by Simanovitch, who had gotten to know him in Kiev (p. 33), and brought to the Princess Orbeliani and the Lady-in-waiting to the Czarina, Anna Vyrubova, who smoothed the way to the Czarina for Rasputin and who remained his slave to the end. Simanovitch writes about this:

"And indeed, she was the first who intervened with her whole person and with the expenditure of her every power and all of her influence at Court for Rasputin. Every desire of Rasputin was law for Vyrubova. She downright idolized him, and to her, the loyal intercessor between

him and the Imperial couple, Rasputin owed, to a great extent, his unique position. He said of her, that she would follow him to the end of the world, and she was actually his most devoted and compliant agent(2)."

Whether Vyrubova believed that she was "merely acting in the interest of the Imperial couple and of the dynasty," as Simanovitch claims, or whether she did not, rather, also take a very material [108] interest in Rasputin and in Simanovitch over and above this, is not entirely clearly establishable. In any case, Simanovitch reports (p. 211) that Vyrubova frequently accepted "donations," indeed, that she also personally received "valuable presents." Simanovitch writes *verbatim*: "Thus, Frau Rubinstein gave her, for example, 50,000 *Rubles*, Frau Beinensohn 25,000 *Rubels*, the Banker Manus 200,000 *Rubels*, Nachimov 30,000 *Rubels*, Popov 10,000 *Rubels*. From me myself, Vyrubova received various valuable diamonds, emeralds and precious silver flower vases." That sounds rather incriminating. Protopopov, who, after making the promise "to do something for the Jews," (p. 209) obtained from Simanovitch, Rasputin and Vyrubova the post of Minister of the Interior, likewise "donated" 100,000 *Rubels* for the military hospital founded by Vyrubova -- one of the usual bribery maneuvers during the war period in Russia. Before his appointment, by the way, Simanovitch redeemed the note of Protopopov at a profit of 150,000 *Rubels*. But not without "Protopopov's promise to repay me this amount out of the secret fund of the Ministry of the Interior after his appointment." (p. 211.)

From these examples, to which are added still numerous others from the memoirs of Simanovitch, it is obviously clear that Vyrubova at the least liked to "take along with her" such things. In her own memoirs(1) Vyrubova naturally treats Rasputin positively and declares that all rumors about him and his impure relations with the Czarist house are slanders. She pronounces him, as usual, to be a simple "itinerant preacher," a subordinate advisor of the Imperial couple, whose scant influence was based upon the well-known fact that he was able to dispel the hemophilia of the heir to the throne though his power of suggestion (p. 140, etc.). That this was **not** the case emerges right from the fact that attacks in great number were committed against Rasputin, and that he finally was murdered by their own hands by a Grand Duke (Dmitri Pavlovitch), a Prince (Yussupov), and one of the most well-known Duma Deputies (Purishkevitch). These three persons would obviously never have needed to murder a man of no importance and without influence.

Most of the legends about Rasputin stress the "strange magical suggestive power" of this man of wonders and describe the more or less brutal and boundless sexuality of Rasputin as the source of his influence, particularly upon his countless female supporters among the highest levels of [109] Petersburg society. It is frequently even claimed that his influence on the Czarina was not without such a basis and that even the Czar's daughters were sexual slaves to him. As a typical example of this we might list a notorious article of the likewise notorious Jewish agent, journalist and companion of Simanovitch, **Manassevitch-Manuilov**, which he even presented before the Extraordinary Investigatory Commission of the Provisional Government, on 8 April 1917(1):

"I published an interview with him at that time, which raised a lot of dust and which was also translated into French and English; it appeared in the *Novoye Vremye* (The New Times). His famous story of the bath room. . .What it was about, was that he (Rasputin) described to me the following: 'When I was living in Siberia, I had many female admirers and among these female admirers there were (I may say this, because it's already been printed) ladies who were very close to the Court. So they came to me there (that is, to Siberia) and then they desired to get closer to God. . .One can come closer to God only through self-abasement. And now I led all of these women of the great world, in diamonds and expensive clothes, into the bath room (there were seven women). I undressed them all and forced them to wash me.'"

This famous account is typical of the legend of Rasputin. It's just as typical that it [the story] comes from a Jew. The Jews made use of Rasputin for two goals simultaneously: at once to carry corruption into the Czar's Court and to attain through him substantial influence on the formation of the government and the direction of politics, but at the same time to use the same Rasputin as the figure of propaganda **against** the Czar and the conditions at Court which had been created by and desired by themselves, at which [conditions] they of course speculated in true Jewish fashion on the avarice and meanness of people, and in this speculation they were correct. By means of the agitation of the Jewish press, Rasputin became the symbol of Czarist degeneration. He was so closely identified with Czardom, that the revolver shots of Yussupov at Rasputin became at the same time fatal shots at the Czarist rulership in general. Thus, the case of Rasputin in actuality is a political campaign of Jewry, planned out and executed with downright devilish genius, a campaign which had its conclusion

just in the night of 18 July 1918 in Ekaterineburg, where the Czar himself, the Czarina [110] and all their children were bestially murdered by Jews. Of this final act of the tragedy introduced by the "Court Jeweler" Simnaovitch we shall still have to speak.

The same Manasse-Manuilov naturally(1) maintains that Vyrubova was the sexual slave of Rasputin and that the same was also true of the Czarina. In noteworthy contrast to this is the statement before the investigative committee of Vyrubova herself, which very soberly pointed out(2):

"But above all, you yourselves know, that no woman would have been prepared to make love with him, why, he was an old man; well, how old was he? Fifty years, I believe."

From the memoirs of Simanovitch as well as from the evidence of the investigative committee, and after the elimination of the romantic and improbable, the following simple fact emerges: Rasputin found himself in the hands of a clique of Jews and executed their orders in return for generous rewards.

Simanovitch was in no way his "secretary," but rather his employer. Besides Simanovitch, who himself emphasizes this several times in his memoirs, the already mentioned Manassevitch- Manuilov belonged to it [i.e., the clique of Jews] as a "political agent." Manassavitch was an agent of the political police and was one of the best-known journalists of Petersburg. He became secretary to the liberal Minister President Count Witte, who was known to be married to a Jewess and later also had connections with Rasputin. During the war, Manassevitch became "confidential secretary," in reality probably a substantial advisor to the Minister President Stürmer. Extremely typical is the fact that Stürmer himself, Minister President of the Empire during the World War, was of Jewish descent and was appointed Minister President at the instigation of Rasputin, i.e., at the instigation of the clique of Jews, Simanovitch & Co.

If Manassevitch represented the left hand of Stürmer, then his right hand was another Jew, Gurland, who after his "conversion" to Christianity supposedly became one of the most important leaders of anti-Semitism. In other words, Gurland played the role of a Jewish *provocateur* within the Jewry-hostile circles and in public opinion. To the same clique of Jews around Rasputin at that time belonged the banker [111] Rubinstein, who later became Court Banker to the

Czarina on the recommendation of Rasputin, and further, the Jewish attorney Sliosberg, the banker Ginzburg, and several others. A typical scene is depicted in this passage(1):

"Many outstanding representatives of Jewry were assembled, among them the Baron Ginzburg, well-known on account of his charitable donations, attorney-at-law Sliosberg, Leo Brodsky, Gerassim Schalit, Samuel Gurevitch, Bank Director Mandel, Varshavsky, Poliakov and several others. By intent, no lawyers besides Sliosberg were summoned to the conference since Rasputin declared that he wanted to deal with neither lawyers nor socialists. An exception was made for Sliosberg because Rasputin had nothing to say against him. He took him to be a good Jew, whose activities as an attorney didn't matter.

Those present prepared an reception of honor for Rasputin at his arrival in Ginzburg's salon. Many among them wept. Rasputin was very moved by these signs of sorrow. He listened attentively to our complaints about the persecutions of the Jews and promised to set about doing everything to see that the Jewish Question would yet be brought to a resolution during his lifetime. He added: 'You must all help Simanovitch so that he has the possibility of bribing the people on whom this depends. Do as your fathers did, who even did financial business with the Czar himself. What has become of you! You no longer act as the Jews used to do in former times. **The Jewish Question must be solved by bribery or cunning**. As concerns myself, you can be entirely at ease. I will grant you every assistance.'"

Rasputin kept his promise. From this point on, the ministers were appointed and discharged by the clique of Jews around Rasputin.

Simanovitch and his friends found their greatest and most dangerous opponent in the Grand Duke Nikolai Nikolayevitch, the Supreme Commander of the Russian Army, an extraordinarily energetic man who correctly saw through the Jewish Question and who proceeded against Jewry ruthlessly at the front and in the rear lines. The clique of Jews decided upon his overthrow. And now there was played out an unexampled struggle for power between the oldest and most powerful of the Grand Dukes and Supreme Commander of the Russian Army on the one side, and Simanovitch, Rasputin and the clique of Jews on the other side. It ended with the triumph of the Jews(2).

[112] "After I had informed Moses Ginzburg about the result of my conversation with Rasputin, he proposed arranging a *Galadiner* in the

apartment of the attorney Sliosberg, whom Rasputin held to be a trustworthy, reliable Jewish leader. In fact, Sliosberg had done very much for the Jews, without the possibility of there having been any sort of substantial personal motives in it for him.

The Jewish representatives assembled on the appointed day at Sliosberg's, among them Baron Ginzburg, Moses Ginzburg, Blankenstein, Mandel, Rabbi Maso and many others whose names escape me after so many years. After everyone had arrived, I was asked by telephone to show up with Rasputin. We drove there. When Rasputin entered the living room of Sliosberg, he was received with ceremony and with great respect. The Jewish delegates, older gentlemen with long, full beards, told Rasputin during the course of the evening of the persecutions of the Jews by Nikolai Nikolayevitch and other anti-Semitic men in power. Their descriptions made a deep impression upon Rasputin, he was actually shaken. In his attempt to reassure the delegates he was able to hold back his own tears only with effort. When the general excitement had somewhat abated, Rasputin declared that he was ready to gladly help the Jews, but that it appeared to him impossible to put through radical measures in a short time, since the anti- Semitism in Russian government circles was too deeply rooted. 'The government and the nobility,' he said, 'are vicious like dogs. One must steel oneself for a hard and long struggle. It's a pity, but how can one change it? I will try everything that I can. Only tell me what I ought to do for you. ' 'Help us, Father Grigory!' replied the Jewish delegates, who were very much heartened by Rasputin's words.

'You're fools,' declared Rasputin, 'to be sure, you are rich and clever, but you don't know how to court the favor of the persons who could be useful to you. You must bribe all the people upon whom this depends, you must do everything, whatever you're able, to associate your interests with the interests of the influential men of power.'

The delegates told Rasputin that the Jewish leaders Vinaver, Grusenberg, Kalmanovitch, Rabbi Eisenstadt and Friedmann, had pronounced themselves opposed to these kind of tactics, since according to their view, more than anything else the equal rights of the entire Jewish people must be strived for. For the implementation of that sort of reform, however, time would be necessary.

[113] 'I really don't understand you,' repeated Rasputin. 'In earlier times various Jews, for example Polyakov, had great influence, and now Simanovitch has access to the Czar. Why will you not fight your way

through to him?'

The delegates continued their complaints over the Grand Duke Nikolai Nikolayevitch and asked Rasputin to protect the Jews from his persecutions. He had obviously not expected that he would have so much to listen to. We gave him one report after another about the persecution of the Jews and the hatred the Supreme Commander of the Russian Army had for the Jews, and we could not suppress our tears when we told of the countless executions of Jews by the military authorities.

Rasputin stood up and crossed himself. That signified that he had vowed to himself to help us. With profound emotion he declared he would remove Nikolai Nikolayevitch from his post as Supreme Commander of the Russian Army within ten days, as long as nothing happened to him himself.

'Then the Czar himself will take over command and we can perhaps do something for the Jews,' he said.

Everyone present was shocked by this promise of Rasputin. I proposed to grant him a donation of a hundred thousand *Rubles* for his family (!), and my proposal was unanimously accepted. Rasputin said that he would tell the Czar of this.

On the next day, M. Ginzburg deposited fifty thousand *Rubels* at a bank for each of the two daughters of Rasputin.

We saw with astonishment how Rasputin kept his word. Even before the end of the ten-day period, Nikolai Nikolayevitch was removed from his post and named Commander of the troops in the Caucasus."

The "Court Jeweler" and proprietor of gaming clubs, Aaron Simanovitch had inflicted a grave defeat upon the Grand Duke Nikolai Nikolayevitch. This victory cost Jewry only 100,000 *Rubels*.

Simanovitch reports that Rasputin's way of life consumed enormous sums. He received each month from the Ministry of the Interior, by order of the Czar, 5000 *Rubels*, which nonetheless did not go far. A single drinking bout in the notorious "Villa Rode," where Rasputin was accustomed to spend his nights, cost 15,000 *Rubels* in one instance(1).

[114] The largest sums for Rasputin came from the Jews, about which Simanovitch writes the following(1):

"Therefore I procured money for Rasputin from special sources which I never shall betray, in order not to harm co-religionists."

Rasputin never refused Simanovitch his support.

"He became a friend and patron of the Jews and supported me without reservation in my efforts to relieve their situation(2)."

That he did, even when it meant desertion and treason in the war. An example of this(3):

"The Jews in general showed little inclination for military service, which was understandable considering their outcast position and heavy oppression. In order to ease the way to their release from the duty of military service, I made further connections with the recruiting commission in the city of Luga not far from Petersburg. All members of the commission were appointed at the instigation of Rasputin, and when I sent anyone there whose papers displayed an agreed-upon mark, he inevitably came away free from military service."

Simanovitch was a tireless founder of gaming clubs. At first, he established a gaming club under the screen of a chess club. The Imperial Maître d'Hôtel Poincet as well as both brothers, the Princes Wittgenstein, who served in the personal body guard of the Czar, had an interest in this establishment(4).

Another time, he established a gaming club on the Fontanka wharf, in house nr. 14. A Count Tolstoy acted as founder, and Baron Roop was elected President of the club. The board of directors was comprised of the Cossak officer Bermond, Count Musvitz-Schadurki and the former attorney Rosen. It is extremely interesting that Rosen was legal advisor in the very influential reactionary and **anti-Semitic** Association of the Archangel Michael(5). The leader of this Association was the famous hater of Jews, Purishkevitch, one of the later murderers of Rasputin. What the purpose of the "gaming club" of Herr Simanovitch, with Herr Rosen as "secretary" was, among other things, emerges from the following(6):

[115] "All complaints about the Jews which came into the Association were delivered to him (Rosen) for examination. I managed it so that Rosen first sent these documents to me. Complaints which could have had undesirable consequences I burned up in short order, and only sent

on totally unimportant letters to the leadership of the Association. Purishkevitch finally drew suspicious conclusions about Rosen. He was followed and surprised in the vicinity of my apartment with a large briefcase which was filled with complaints about the Jews. He was thereupon relieved of his post as secretary in the 'Association of the Archangel Michael.' Incidentally, that was no great loss for him. For he was getting two thousand *Rubels* from me each month and had other income besides."

The so-called "Scientific-Commercial Alliance," whose "President" was a Professor Rayev, and which was also founded by Simanovitch, was also nothing more than a gaming club. When one day the Czar was in need of a man for the highest political-clerical position of Chief Procurator of the Holy Synod, Professor Rayev received this position on the recommendation of Rasputin. Another gaming club establishment of Simanovitch was the so-called "Fire Brigade Club." It was located in the house of the famous Countess Ignatiev and naturally had nothing to do with fire-fighting. The "President" of this fire-fighting club was the Lord Mayor of Pskov, Tomilin. He was hired away by a rival establishment, the so-called "Russian National Club" and also took along with him from the Fire Brigade Club two servants into the new club. These shifts in personnel occurred with the knowledge and with the intent of Simanovitch, who thus had eyes and ears in the rival establishment. It was in the "Russian National Club," incidentally, that the secret conferences between Purishkevitch, the Grand Duke Dmitri Pavlovitch, the Prince Felix Yussupov and other enemies of Rasputin occurred, by whom Simanovitch was informed in advance in this way(1).

The plans of his opponents seemed not to have been frustrated only through the "idiosyncracies" of Rasputin and the careless omissions of the security organs.

It strikes one as very strange, since all means of power were indeed at the disposal of Rasputin and the clique of Jews. The assumption seems more probable that Simanovitch or one of his "co-religionists" was also proprietor of the "Russian National Club" and [116] **intentionally** did not prevent the murder of Rasputin, perhaps even promoted it. Rasputin had served his purpose. The first act of the corruption and undermining of the Czarist rulership was finished. Now decisive measures could be taken. As the Jews well knew, Rasputin's death had to plunge the Imperial couple into despair, hopelessness and apathy. Rasputin's death had to become at the same time the signal for

revolution.

And so it turned out to be. In the night of 17 December 1916, Rasputin was shot in the apartment of Felix Yussupov by the conspirators. One-and-a-half months later the Czar abdicated.

Simanovitch nevertheless maintained his influence on the Czar even after the elimination of Rasputin. He writes(1):

"Directly after Rasputin's death this (my) influence became downright decisive. The Czar believed I alone was informed about Rasputin's plans."

Simanovitch exploited this influence against the Czar to the last drop, by placing a totally unfit person at the head of the government at this critical hour of the Czarist dynasty(2):

"Our candidate for the post of Minister President was Prince Golitsyn, an old, frail man, but a good friend of Protopopov (the Interior Minister) and a very sweet man. The mistresses of Protopopov and of Prince Golitsyn were on friendly terms with each other, and when Protopopov became Minister, both ladies decided to procure a high post for the Prince too, so that one friend would not be leaving the other behind. To our satisfaction, we discovered in the papers (of Rasputin) a photograph of Prince Golitsyn with the inscription by Rasputin in his own hand: 'The Old One' (i.e., the Minister President). That sufficed perfectly for our goals. . ."

"The result was that Trepov had to leave the post of Minister President, which he had occupied approximately one week long, as soon as the next day. Prince Golitsyn, until then entirely unknown, was named as his successor. He himself was probably the one most surprised by this. . ."(3)

"Contrary to custom up to this time, this cabinet did not present itself to the Czar at all. Prince Golitsyn, as well as I can recall, was not received a single time by the Czar. But [117] every newly named Minister held it to be his bounden duty to make an initial visit to Vyrubova, for it was very important then to secure her support.

The Golitsyn cabinet was the last under the government of the last Czar (1)."

The work of the Jew Simanovitch was complete. The gaming clubs had payed for themselves.

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Chapter VII: Pimps and White Slavers

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Typical for the Jew is the exploitation and organization of crime. This is also true of prostitution and procuring. Here, too, the Jew -- or the Jewess -- is usually the "entrepreneur," employer and pimp, sometimes, though, even the performer.

An objective and expert criminologist, who deals only in facts and who weighs every word(1) has written the following daring sentence, whose reserved tone underlines its content all the more:

"The widely-held view that Jewesses are not to be found among prostitutes is absolutely refuted by the facts."

A Jewish prostitute is in no sense an exceptional phenomenon. As an example, let the story of such a Jewish prostitute be related here(2):

Anna Mayner was born in the year 1892 in Magdeburg. Her father is a baker, efficient in his business and well-to-do, the mother a former milliner, a nervous, always excitable woman. She is diabetic, the large household gives her much to do, she coddles her six children. Anna is a healthy, robust girl, she only sometimes has trouble -- as do many Jewish children -- with her tonsils. She attends a Jewish school, doesn't learn especially well, a couple of times she is not promoted. The reason is more laziness than lack of intelligence, for by no means is Anna dumb, she has self-confidence and her lack of book knowledge doesn't bother her -- if things become difficult, she will find a way out. All in all, Anna has a happy childhood, she knows neither need nor bad family circumstances. Gradually, Anna is growing up, her circle of acquaintances and friends is large, she often goes off in the evening and stays out for a long time. Her mother quarrels with her, there are

unpleasant scenes and then a tearful reconciliation: [119] Anna promises over and over again to attend to her behavior, otherwise the wealthy marriage which has been placed in prospect for the baker's daughter will be more difficult to achieve. She doesn't keep her promise for very long. She's barely seventeen years old when she makes the acquaintance in the synagogue of a wealthy Jew. Directly from the synagogue the pair goes to a restaurant serving wine. The gentleman is generous and does not stint on the wine; the next morning Anna awakens in the apartment of her new friend. She's not uncomfortable with this situation, and a strong relationship ensues which lasts a year. Her friend wants to marry her, for she's a handsome, typically Jewish blonde, she comes "from a good house," her father is not without wealth. But Anna isn't thinking in the least of tying herself down already. With 500 *Mark*s in her pocket, she leaves her parents' house one day and goes to Cologne, where she has an aunt. Then she goes to Brussels, to a new lover, a Jewish tenor. The singer is masochistically inclined, he enjoys it when he is abused, and Anna also finds fun in it, for she is not free of sadistic tendencies.

After four months she has had enough of the tenor and returns to Cologne. There she gets to know a charwoman who does the laundry for a large bordello. Her descriptions of the supposedly carefree, labor-free life of a prostitute make an impression upon Anna, and she becomes one of the ornaments of this bordello.

That's the right kind of life for the work-shy, fickle Anna, who is enamored of fineries! She doesn't need to work, she gets sweets, as many as she wants, and one evening after another she's allowed to drink wine. To be sure, it sometimes happens that she does too much of a good thing. Then she cuts loose, smashes things up and runs naked out on the streets. The proprietress of the bordello doesn't hold it against her, though -- she earns more than a little on Anna.

When Anna has had enough of the "residential life," she leaves the bordello and goes on the street for a while. She's picked up by the vice police, put under supervision, and several times contracts venereal disease. When she wants to "rest," she returns to the bordello, only to again become a street prostitute for a change. She spends five years of her life in this way. . .

Nevertheless, Anna does not in any way see herself as a "fallen" woman. She is still always the same lazy but by no means stupid Jewish girl as she was years before. In 1915, she makes acquaintance

with a Jewish "wholesale merchant," who doesn't do badly supplying the army. She is 23 years old, her life experience is great, her mind sharpened. She believes that she has "amused" herself enough and that it's time to think of the future.

[120] Just as she once transformed herself from the spoiled little daughter of the house into a street whore, she now completes the transition to the "respectable" life. She learns stenography and bookkeeping, she puts through her release from prostitution police control, and in 1916 she marries her racketeer and war profiteer. Now she is suddenly married, has a fine apartment for whose furnishings her very numerous acquaintances envy her. She dresses with elegance but not flashily, she is very proud of her beautifully cared for hands, her husband earns a lot of money. To complete the idyll, the two adopt the illegitimate child of one of Anna's sisters. Of the former prostitute no trace whatsoever seems to remain, Anna has, for now, transformed herself into a "lady."

Anna Meyner could be regarded as a genuine full-blooded Jewess. In her case we see that typically Jewish slipping back-and-forth between two spheres which to us seem totally separate but which for the Jews form a uniform whole with no trouble at all -- the sphere of the middle-class life and the sphere of the criminal Underworld. Anna Meyner did **not** go down to ruin. She did nothing in the eyes of her racial comrades which would justify expulsion from their "society."

The Jewish prostitute differs psychologically from the others -- she regards her activities as an occupation like any other, an occupation which she can always change. The Jewish prostitute is -- by Jewish standards -- a completely wholesome person, while non-Jewish whores are degenerate, genetically tainted, or are otherwise racially inferior. The exception here is the rule there; the inferior is "wholesome" there and the criminal, "legal." Two worlds. . .

The throng attending the trial of Riehl-Pollack(1) and accomplices was huge.

Eleven persons sit at the defense table: a plumber's helper who left his daughter in the public house of Riehl, received a monthly pension from the proprietress for it and had energetically worked on his daughter in case she became refractory. Further, there were eight wretched prostitutes who had been made to commit perjury by threats, requests and promises by Riehl. Those are the secondary figures in this trial.

The chief defendants are two women: Riehl and Pollack. **Regine Riehl**, a powerfully-built, stocky person, with traces of former beauty in her face, is assured in her manners, impudent and at the same time fluid in her gestures, quick-witted in her responses -- the typical bordello hostess.

[121] Next to her sits "**Antoine Pollack**, born 1 October 1838 in Pravonin, of the Mosaic religion, married, a waitress" -- a small, deformed old woman with a sunken back, black-colored hair, with burning unsteady eyes under the disorderly tangle of little curls, with dark shadows on her face, with nervous speech and a hard, guttural voice: she didn't know a thing [she said], she was a simple waitress, she was being slandered -- she cried all the time, protested her innocence, called on God to bear witness.

Of what are Riehl and Pollack accused? False imprisonment, abuse of the girls, embezzlement, suborning perjury.

The husband of Riehl was a chief clerk. Since he didn't earn enough, Riehl came up with the bright idea of establishing a bordello, in order by this means to "save and to prove that she was a good hostess." The bordello is located in the *Grüne Torgasse* and on the door it reads "Riehl Fashion Salon" -- it looks highly respectable. The establishment had cost 40,000 *Kronen*, the yearly rent amounted to 10,000 *Kronen* -- a great deal of money for the poor wife of a clerk. Who had advanced it to her? Riehl keeps up to 20 girls, and her confidante, assistant, agent and helper is Pollack. When it is a matter of keeping an eye on the girls, taking presents away from them which the guests had given them, the so-called "*Strumpfgeld*" ["stockings-money" -- i.e., money for purchasing silk stockings, given to a prostitute as a personal gift above and beyond the fee for sexual acts, which the "guests" knew went mostly or entirely into the pockets of the madam...], delivering a girl who had become ill to the hospital, picking up a convalescent girl, recruiting new girls, listening in to their conversations, pursuing girls who had fled, locking in the inmates of the bordello, talking the parents of the girls into tolerating their trade, leading the authorities astray -- all this Pollack takes care of, to the complete satisfaction of Riehl. Pollack can handle everything, just not receive the police agent in charge, who bears the remarkable name Piß; Riehl takes care of that herself.

Pollack does not live in the bordello, since she has a "secondary occupation": somewhere in the Jewish Quarter she owns a residence

and rents the rooms to "bed-goers" -- mostly whores who walk the streets. Pollack has supplied many of them to Riehl, and she otherwise zealously advertises the bordello of whose income -- and it is extraordinarily high, for Riehl earns up to 45,000 *Kronen* annually -- she is not without a share. She keeps a file of agents who are constantly searching for such suitable girls: unemployed fellows, criminals, pimps, sometimes even unscrupulous parents. The usual fee is 4 *Kronen* for each girl supplied but sometimes considerably more, if the object is especially beautiful and attractive. With agencies supplying domestic help, with the inmates of hospitals, in short, with [122] all places where reckless girls or girls who are in circumstances of need, can be found, the tireless Pollack maintains connections.

What is the life of the girls like in the Riehl-Pollack House?

The rooms below, where the guests are received, are fitted out with great comfort, but above is where the girls reside, and it has been characterized as "barracks." The last guest has scarcely gone off when the girls are herded upstairs where they must sleep two to a bed in awful proximity. The windows of the "barracks" are secured by means of bars, and the door is locked from the outside. The room is so small that only nine cubic meters of air is allotted for every girl (compared with twenty cubic meters in the district court prison). Sleep lasts until the middle of the day, then the girls must go to line up for lunch, only to be locked in the "barracks" again until evening. For clothing, one blouse, a slip, stockings, slippers and a large apron or nightgown are given them -- in such clothing they can neither flee nor show themselves on the street. At Riehl-Pollack House, everything has been calculated and figured out ahead of time.

In the evening, they go to the "salon"; there the girls get their "professional clothes," which they must surrender before going to sleep. Pollack, unceasingly darting back and forth with soundless steps, collects the money from the visitors, and nothing escapes her eyes and ears.

The correspondence of the girls is watched over in the strictest fashion, they write most of their letters from Riehl's dictation or Pollack's. None of them are allowed to go outside the house, only sometimes Riehl permits some favored girl to go into the garden for a short time, so that most of them, without air or sunlight for months, become pale and sickly.

The inmates of the bordello aren't able to save any money. Theoretically the girls are supposed to be paid one half of what is taken in from the guests. Theoretically -- for from the other half they have to pay daily four *Kronen* for "room and board," pay the doctor, pay for their clothes. In short, it always turns out that the girls never have a penny to their names and are not allowed to keep money with them at all.

Life in the bordello is so agonizing that each girl thinks of escaping. They can almost never realize it, for a Cerberus, to whom the strictest orders are given, sits at the door. The remaining single possibility is -- illness and transfer to a hospital. And that is why Riehl-Pollack fear nothing worse than they fear [123] illnesses. When the doctor comes on his prescribed visit, the sick girls are hidden in the henhouse, and if transfer to a hospital really cannot be avoided, Pollack must go into action again -- she delivers the girl there, she constantly informs herself concerning the course of the illness, she knows when the discharge is supposed to occur, she waits in front of the hospital prepared with a hackney carriage to bring the girl back into the bordello.

Riehl always insists upon "the strictest observance of the laws," i.e., she observes the police regulations in **her** way. So, for example, it is prohibited to keep girls in the house who have not yet lost their virginity; if such a girl falls into her hands, Pollack sees to it that what is necessary is done. If the victim yells too loudly, Pollack stuffs a pillow in her mouth.

Riehl-Pollack believes in "strict discipline," in which face-slaps, whippings, pokers, canes, and broomsticks must be used. Requests for release [from the bordello], laments or complaints, have as their result only insults, threats of the police or the workhouse and mistreatment. Pollack is always there; the old hunchbacked sadist is delighted when she hears a girl scream and groan. Here she feels herself to be in her element -- exploiting defenseless victims is the classic occupation of not only the male, but the female Jews as well.

Wheresoever the whirls and eddies of life might drive the Jew, he does not go under. He slowly rises to the surface again, finds others of the same attitude and of the same blood, allies himself with them -- and forms that hardly visible over-layer of the nations, which cut off their air, a class which has just been torn away from Germany. . .

Jewry constantly strives upward -- toward money and power. That is

true also of the world of professional sexual offenses, of prostitution. Among the ordinary prostitutes, the Jewesses comprise perhaps 8-10%, At the next level -- pimps and procuresses -- we find the Jewish share to be already 20%(1). And in the highest levels of the criminal *demi-monde*, we meet **almost exclusively Jews**. As everywhere, we find here, too, the continual Jewish "migration" upward: the Jewish prostitute is in her later years a procuress, owner of a dubious inn [analogous to today's 'hot-sheet' motels] or bordello hostess, while the young Jewish male street person, who has focused on homosexuals, becomes a pimp and, if he's lucky, also a white slaver.

[124] Within the Underworld, the **pimp** plays a significant role, for he is the binding glue between prostitution and criminality, he's the middle-man of the fence, the loan shark, and, naturally, the white slaver. More than this, he himself often steps into these roles and does not content himself with protecting prostitutes and living off their money, he also goes into business on his own initiative and plays banker to the Underworld livelihoods, he knows the best sources for cocaine, he imparts instruction on dexterous card-handling in his local *Kaschemme*, he sells "sure things" in the betting office, keeps an eye out for "fresh goods" for bordellos -- the pimp is the factotum of the criminal world. With this internal connection, it is small wonder that it was precisely the pimps who played an especially prominent role in the numerous criminal organizations, the "ring clubs," which, as we already discovered, were a particular ornament of the system of the time(1). In Berlin, there were, among others: the "*Ring Groß-Berlin*" [Great Berlin Ring], "*Loge Groß-Berlin*" [Great Berlin Lodge], "*Interessengemeinschaft*" [Community of Interests], etc. The nimble, somewhat elegant pimp was the natural representative of these rings to the authorities, from whom they had less to fear than notorious burglars or fences did. From the outside, the organizations were innocent social, lottery or sport clubs, but in reality they were loci of support for the worst criminals, who could find material help, defense counsel or helpers there on the occasion of an arrest or a similar misfortune. "There must be a clever lawyer appointed for the criminal, food packages sent to him while he was in custody awaiting trial, his family supported and consoled. Prosecution witnesses were intimidated, defense witnesses persuaded that they had really seen what they were supposed to have seen, and many a hard-to-produce alibi was cobbled together by hook or crook."

The fees were very high, the gentlemen members wore gold badges, their female companions dripped with stolen jewels, and at festivals

they marched with heavy, gold-embroidered banners. That's how they lived then -- before the National Socialist power take-over -- in "beauty and dignity." Under the pressure of "public opinion" and influential comrades, the authorities had to keep one eye, or even both, shut tight. They gathered in expensive pubs with the Jewish lawyers, who were as well-known for being advocates for the Underworld [125] as for the communists, and the pimp-song was sung with chests swollen with pride:

"Who should gobble up the whores' money
If it weren't for us bastards!"

An investigation by B. von der Laan(1), which is devoted to the study of the pimp, shows with great clarity how deeply the pimp is rooted in the Underworld. The previous life of 134 pimps was studied. Only 12% of them had never been sentenced before, i.e., they were clever enough not to have let themselves get caught. For the rest, not less than 1096 previous sentences, an average of almost 10 per subject, were demonstrated, and in particular:

Offenses against morality 20
fraud 56
receiving stolen goods (fencing) . . . 59
embezzlement 72
offenses against public order 107
gambling 198
offenses of brutality 107
theft 284

There is no crime from which the genuine pimp would shrink!

From what circles are pimps recruited? From all of them. The streetwalker has for her pimp the work-shy young man who went rotten early in life, or the bull-necked thug of the suburb, who follows her when she goes about her wretched trade in dark doorways, in empty sheds or in the shrubbery of public parks. The pimp of a "choicer" prostitute is often the waiter in a bar which provides entertainment, a musician of shabby elegance, a gigolo, who on the side steps out as a male prostitute. On the uppermost level is "elegant prostitution," which is to be met with in spas, race tracks, in gambling halls. In this case, the pimp also appears as a gentleman of total elegance. Often, he is an imposter, working with a prostitute who cleans out the victim, but not infrequently one also sees procurers who have a proper occupation too -

- traveling salesmen, agents on commission, real estate brokers. It is typical that one encounters mostly Jews among the procurers even in this "elevated" category, and no less typical and shocking is the fact (reported by B. von der Laan) that in the pimp jargon, a poorly earning [126] prostitute is called a "*Goje*" [*goye*], i.e., designated with the same contemptuous word that the Jew uses for the non-Jew in general.

The female counterpart to the pimp is the procuress, often a former prostitute who knew how to "work her way up." She, too, has the best connections to the Underworld, she too is frequently a fence or drug dealer, and she too has, for the most part, a previous record of being sentenced for offenses -- up to 20%!(1) In her case as well, only in rare instances can she be held accountable for her filthy trade. Is it any wonder that the shape of the fat, old Jewess has become the prototype of the procuress?!

Silberreich and **Wallerstein** are two excellent foreigners, they make themselves out to be Russians. Both have black hair; with Herr Silberreich one already sees individual strands of silver at the temples, Herr Wallerstein is bursting with good health and a good mood. With the tips of their moustaches curled -- this case is from the Berlin of 1910 -- armed with Malacca canes and kid gloves, a monocle perched at the eye, they appear every evening in the finest pubs of the *Friedrichstraße*. Both speak a fluent but harsh German; one who knows can pick out the Yiddish from their words, which rapidly bubble out. They seem to have money in abundance, they enjoy life to the fullest.

But one thing is unusual: both of these wealthy and posh gentlemen do not live in an expensive hotel, but in a sort of dive in the vicinity of the *Alexanderplatz*, there, where it's only two steps to the Jewish Quarter, to *Grenadier*- and *Dragonerstraße*. They seem to feel an extraordinary sense of well-being there. They're on excellent terms with the dubious characters who reside at the "hotel," and they are often seen in earnest discussions with -- the cook. Not that this cook was particularly young or attractive -- an aging, vague, unclean Jewess -- also, her cooking is miserable, but this is a matter of business. Every transaction of such business brings in 1000 Marks apiece to the two men of honor, and in the pre-war era a lot could be accomplished with a thousand Marks.

What, then, is their mysterious business? **White slavery**. The gentlemen Silberreich and Wallerstein supply the bordellos of Buenos Aires with fresh goods, the cook is the go-between; she searches for

girls who are ready to emigrate to South America and receives 50 to 100 Marks "commission" for each. The [127] two Jews take over the transport till they reach South America and are paid twenty times this. A good, solid and safe business, which pays well enough to risk a couple years in prison.

Silberreich and Wallerstein are cunning crooks, their accomplice cut from the same cloth, and for years all goes as desired and the bank accounts of the white slavers show ever- increasing numbers.

And then, suddenly, something extraordinarily embarrassing happens. The cook, the stupid woman, makes a huge mistake: she tries to recruit a Frau M. as a sub-agent, and charges her with looking for suitable girls. But Frau M. has connections with the Berlin police . . .

She pretends to accept this offer, but reports the story immediately in the "Alex" [i.e., police -- whose headquarters were probably located on the *Alexanderplatz*]. There, two policewomen are put at her disposal, who are supposed to play the roles of women eager to emigrate. The two women are introduced to the white slavers, but do not meet with their approval: the goods have to be young, really young, if possible under 20 years old.

Frau M. succeeds in finding two other young women who are prepared to play the comedy. One is twenty years old, the other 16, and both are of striking beauty. Silberreich and Wallerstein are delighted. They roll their eyes and, gesturing expansively, they tell the two girls of the paradise that awaits them in South America. They are supposed to be employed as housekeepers in two fashionable homes. Little work, much free time, a fantastic salary and then -- marriage! For both will most definitely marry. In Argentina, they are told, there are three times as many men as women, the men there are rolling in wealth, and there can be no doubt that after a few months they'll find rich husbands. Only one thing is demanded of the girls -- complete discretion: the German authorities, they are told, are bureaucratic and narrow-minded; whenever there's an opportunity they'll make unnecessary difficulties . . .

The women pretend to be persuaded. The departure is supposed to occur in a few days, and meanwhile they are staying under the charge of Frau M., who is supposed to prevent any attempt to get away. The three are living in the hotel of the white slavers; Frau M. is supposed to receive her payment -- 50 Marks for the older and 100 Marks for the

younger girl -- right after their departure: Silberreich and Wallerstein pay promptly, but they do not give credit.

The day of departure has now arrived. Wallerstein is supposed to drive with the two girls, Silberreich will follow them in one week. [128] He is tired of his lover, a beautiful girl, and wants to sell her as well at Buenos Aires, but she is not yet ready to travel. Frau M. meanwhile keeps the police posted on what is transpiring, and everything goes perfectly -- the gang is arrested at the railroad station.

In Court, the white slavers make a thousand excuses and difficulties. First of all, they supposedly can't understand German, only Russian. An interpreter is summoned, the accused pretend not to understand him, and the Court cannot proceed further until Frau M. appears and testifies that they both understand and speak German. Then, there are problems with determining personal facts: Silberreich and Wallerstein do know, to be sure, when they were born, but where has slipped their minds. Also, the Jewish defense counsel is no help to the Court, and seeks to show, using clever stratagems, that Paragraph 48 of the Emigration Law of 9 June 1897, speaks of "fraudulent concealment by silence," but that both girls in fact had been perfectly informed of the true purpose of the trip, so that there was not any intention to mislead whatsoever.

However, all of this is of no use, the situation is too clear. Not only the witnesses are able to confirm the guilt of the white slavers, but also the correspondence found with them. Though it is written in the Yiddish tongue and with Hebrew characters, it can be deciphered and much discovered about the past of the pair. Among other things, it is learned that they often gave the girls false passports and thus made any investigations impossible. Should any girl show that she was mistrustful, marriage was easily promised her or was even entered into -- there were enough rabbis who were ready to do anything for a corresponding compensation. The evidence was so overwhelming that the Court sentenced the pair to 2 and 2½ years in prison, respectively.

That's the history of two white slavers who were caught, and whose victims could be freed at once. But how many are there of whom the police knew nothing, who were able to transport their "goods" right under the noses of the emigration authorities?

One indication of this is given by statistics(1).

In the capital of Argentina, Buenos Aires, during the years 1889-1901 prostitutes were regulated by state authority. The following numbers were reported:

[129] originally from:
Argentina 1561
Russia 1211
Italy 857
Austria 668
France 606
Germany 350
other nations 1141

In other words -- barely ¼ of the registered prostitutes were natives, the rest were nationals of other countries. In addition, in other South and Central American countries, the percentage of foreign prostitutes is very high: Brasil 80%, Mexico 60%, Uruguay 42%, etc. All in all, we are speaking of thousands of women who had arrived from overseas.

There can be no doubt about the fact that here middle-men, recruiters, employers, organizers, had their hand in it, for this is not a case of individual phenomena but of an emigration of young women under conscious direction. Now, who are the directors and men behind the scenes?

This is actually a multi-branched organization in which the pimps, as suppliers of the "goods," bordello madams as customers and, finally, agents who find still innocent girls, are all connected. Above them the white slavers proper hold sway, who have the over-all control in their hands but who almost never come into direct contact with the human "goods," and who are therefore hardly ever caught.

How well this organization works can be seen from the fact that in Paris, every two years a list of bordellos appears and that in Buenos Aires, a "trade paper," called *Lupanar*, was published. In the German system as well, there was a special newspaper for prostitutes, *Der Pranger* [*The Pillory*], which was tolerated by the police in exactly the same way as the papers of homosexual men and women, or like the notorious "*Verein der Vorbestraften*" [*Ex-Convicts' Association*].

Only a little is known to us about the true leaders of white slavery. Only one thing can we maintain with certainty -- that the great majority of white slavers are Jews. This fact cannot be contested.

So, for example, stated Herr G. Tuch of Hamburg, representative of the Jewish great lodge for Germany of the Order of B'nai Brith: "A large number of Jews from the East devote themselves to this disgraceful trade(1)."

[130] Furthermore, the Rabbi Dr. L. Rosenack admitted in a lecture(1) at an assembly of rabbis held in Frankfurt am Main in 1902: "But at any rate, it is a sad fact that the Jewish girl victims are a proportionately large part of the percentage which the Poles and Russians, Galicians and Romanians, generally put into white slavery, and not less gloomy is the fact that a good portion of the white slavers are Jews."

The Freemason O. Henne am Rhyne(2) also claims the same thing: "It is mostly Jews who are running this large organized branch of the business."

And the list of the white slavers who operate in Switzerland contains almost exclusively Jewish names: A. Klinger, Feibisch Singer, Sulisch Singer, Laib Reisner, Sperling, Josef Handl, Josef Falilmann, Leo Tabak, Josef Goldstaub, Hersch Hirsch, Jetta Trost, David Sucher, Chaim Parlett, Enoch Kohn, Josef Wolberg, Berta Fostel -- most of them come from Lemberg, Czernowitz, Kolomea.

The Jew Dr. B. Schidlof(3) has expressed himself in the same way. The fact of the Jewish dominant influence in the white slave trade is so incontestably true, that even the Jews themselves are not able to cast doubts upon it. The proclivity of the Jews for the white slave trade is not conditioned solely by the possibility of particularly high earnings(4), but is also explainable on psychological grounds: the white slave trade corresponds in especial degree to the psyche of the Jew and his unique "ethics." Let us listen to what Wulffen -- by no means an enemy of the Jews -- has to say concerning the psychology of the white slaver:(5) "The cunning with which he frequently must proceed at recruitment, the feeling of superiority that he learns to feel towards the girls ensnared and the authorities and officials he has deceived, can at times develop a sadistic hardness in his character, a hardness which, if he has a sensual nature, is even not without regard for the future sexual life of his victims of the sexual Underground. Then he allows himself small confidences as signs of his supposed caring. The lustful white slaver is a psychologically interesting [131] phenomenon. Sometimes he awkwardly steps out of his role, but the

infatuated girl senses no looming disaster. Sometimes he shows a marked great inner coldness of heart, indeed, even evil. If provoked, he can easily become brutal. He has no respect for the honor of the female sex. For him, the young woman is only a piece of goods, for whom he shows merely the same care as a tradesman." All these determinations climax in this sentence of Wulff: "All of these characteristics are to be found together in Jews."

The majority of white slavers come from the ghettos of Eastern Europe. The European centers are located in Warsaw, Budapest, Lemberg, Jassy, Brussels, and the important "harbors of departure" are Triest and Marseilles, while Hamburg, in consequence of the watchfulness of the German police, is only used reluctantly.

In the following, some typical cases of the white slave trade detailed by Wagener are given, which delineate the methods of this business.

In Warsaw there lived a cigarette [factory] worker with his wife and his beautiful 16-year-old daughter Pauline. He was forced by unfortunate circumstances to borrow a sum of 150 *Rubels* from Herr Israel Loput. Through this, he fell into the hands of this man and moved with him to London, while his wife and daughter remained behind in Warsaw. After a short time the father summoned his family to follow him to London, and Loput was to bring them the money to travel. Of course Loput did not travel to London with the women, but to Brasil by way of Genoa. In Rio de Janiero, he arranged for the wife to go on land, while the ship continued on to Buenos Aires. There Loput sold the daughter for 4000 Marks to a whorehouse.

In the same year the Jewish white slaver Hermann Bahr of Galicia was arrested when he was travelling with a transport of 25 girls to Constantinople. Bahr, who is a resident there, exported more than a hundred girls each year to Constantinople, where they were auctioned off publicly in Galata for 400 to 1500 Marks, according to beauty. At first, the girls were hired as cashiers or chambermaids at a large salary and kept in the dark as much as possible about their fate. When they then discovered the truth, return was impossible. Bahr had numerous male and female agents and a completely outfitted office. His firm name read: Bahr, Exports to the Orient.

Into the house of a well-to-do merchant in Zatmar (Hungary), a respectable-looking gentleman who called himself Oskar Klein, and passed himself off as a patron of the arts, got himself installed. He

[132] very soon discovered that one of the daughters of the merchant, a talented opera singer, was a rising star in the theatrical firmament. He wanted to smooth the way to glory for the future great singer and, thanks to his influential connections, arrange for an engagement for her in Munich. With that, her fortune would be as good as made. The parents were beside themselves with joy. The father delivered the daughter to his friend and handed over to him 2000 *Gulden* besides. Herr Klein now travelled to Constantinople with the girl and five other novices of the arts, supposedly to establish a German theater, but in reality to sell the girls. At the last moment the girls fortunately succeeded in escaping.

In the *Prater* in Vienna, the cook Marie H. became acquainted with the agent **Chaim Apter**, who on the same evening introduced her to his brothers Scholem and David Apter. The brothers pretended to the girl that they wanted to get her a position as a cook in America. She would get, in addition to free room and board, 60 Dollars a month in salary, free travel and many presents. Marie H. declared that she was ready to accept the position, and met with Scholem Apter and another girl one morning to start the journey to America. Apter instructed the girls how they had to behave once underway. They were supposed to speak with no one, not leave the wagon at any station, and most important of all, act as if they had never before seen him, their leader. Only by a lucky accident were the girls freed.

One of the best known and most dangerous white slavers, who was already wanted for about 15 years, but who constantly evaded arrest by means of false papers, was **Israel Meyrowicz**. He was caught in Kattowitz and sentenced to three years in prison and five years of loss of civil rights. He conducted a white slave trade by entering into fake marriages with the girls and then getting rid of them abroad. These phony marriages are, as already described, one of the most customary means of carrying off girls abroad. These marriages are all the easier to bring about because the parents themselves advise their daughters to marry. The agents go into the poorest areas of Galicia and promise the girls the most shining future, then also present them with contracts mentioning the same goals, which are naturally false. The parents can neither read nor write, and gladly give their approval, in the hope of getting their daughter married to a man without having to give a *trousseau* or dowry. The young couple, beaming with happiness, travels to a harbor, where the man, after he has gotten his wife on board, disappears on a flimsy pretext. He [133] then sends a message in the closest harbor, that he will be coming behind in the ship following.

The young wife is now travelling without anxiety to her true new home, where she is immediately brought into a bordello.

The white slaver **Breier** (sometimes also called Dr. Oppermann) knew how to insinuate himself into a respectable Berlin family and become engaged to the daughter of the house. Despite the fact that the young lady was officially informed that Breier was a notorious white slaver and had already been married for a long time, the daughter went with him to Budapest. From there Breier wrote also to the younger sister and invited her to the wedding. Fortunately, the young girl did not accept this invitation. Probably she would have shared the same fate as her sister. The parents received only a postcard from the latter, with the sad words: "Your profoundly unhappy Jenni sends you her greeting." She was later discovered in Vienna, but refused to return to her parents.

In a manner similar to these individuals, also a great proportion of impresarios conduct a white slave trade. The musical comedy theater owner **Preußer** forced the members of his troupe to participate in suppers in *cabinets séparés* after the performances. Four of his female singers, once they had dissolved their employment relationship, filed charges of procuring against Preußer, in which they heavily incriminated him. But Preußer produced the girls of his present troupe as defense witnesses, who all swore in the most irresponsible way, that nothing improper had happened. Preußer's conviction was thereby circumvented. This case shows clearly what a corrupting influence these "entrepreneurs" exercise over their employees, and how difficult it is made for the Court to convict the dealers, even when they have gained proof of their activities. All of these people see perjury as a crime only when they are caught at it.

The white slaver **Veith**, who was also not unknown in Berlin, was arrested in Hamburg. He had assembled a troupe of artistes, "*die sieben Libellen*" ["The Seven Dragonflies"] with whom he toured through Russia, Austria, Holland, Italy and Germany. He pressured his artistes into sexual offenses. A whole series of girls were sold by him to the whore houses in Buenos Aires. He was arrested by an accident. One of the girls had gotten a job in Hamburg as a waitress. She saw Veith with a girl on the street and brought about his arrest. The girl with whom he was just planning his departure, he had bought from her own parents for 1000 Marks.

[134] As the internationally known police expert J. Palitzsch (1) was able to determine, the modern modern white slave trade works in three

directions. Once, inexperienced and innocent females were led into sexual indecency by deceit -- that is an instance of direct white slavery which has now become rare.

Another kind, which is an extremely widespread and profitable business, is a matter of the professional supplying of women, who either find themselves in desperate need, or who are driven by recklessness and love of finery, to houses of ill repute, cafés with female staff, or to positions as "travelling companions," etc. Even in this case, the woman is kept in the dark about the actual purpose of the trip abroad.

The third kind is the direct exchange of prostitutes from bordello to bordello. This is also a "rewarding business," for in France alone, for example, there are 1500 bordellos, 12,000 registered prostitutes and perhaps 70,000 unregistered, of which 4000 are foreigners. In Spain there are 21,000 prostitutes (1000 foreigners), in Italy 12,000 (900 foreign), etc., so that the "turnover" and correspondingly, the "profit," would not be insignificant.

The modern white slave trade, then, is nothing other than an enormous organized pandering operation in international scope.

At the top of the pyramid of the white slaver hierarchy are the wholesalers, who own their own villas, have impressive bank accounts at their disposal, and are members of "society." They earn the most, they are never caught, and their names seem spotless. Naturally, these are Jews.

The cases are rare in which the police succeed in catching the agents, and ever more rarely do they penetrate to his man behind the scenes, but always Jews are encountered.

The difficulties in battling this are shown by the "**Trial of the 112**" in Buenos Aires, of which Dr. J. Ninck, the President of the Swiss National Union against the White Slave Trade, tells.

Rahel Liebermann is a pretty, fresh girl, far from stupid but somewhat inclined to adventure. She has the bad luck to meet a white slaver, who promises her a fabulous post in [135] Argentina. She leaves Poland, makes the long journey across all of Europe and goes overseas, to land in a bordello. The girl did not reckon on that, she tries to gain her freedom again. However, the police officials are bribed, she isn't able to speak Spanish, and as an inmate of a whorehouse she is met with

mistrust everywhere; the madam does not shrink from violent measures to "calm" the girl.

Rahel Liebermann is clever enough to see that she will not get anywhere this way, that she is completely powerless without money. Since she has now become a prostitute, she decides to at least get the greatest use out of this profession. Four years she remains in the bordello, she is industrious in her "work" like no one else, the guests like the pretty, always cheerful girl, and she gets many a silver peso as a present. She is also good at numbers and does not let herself be cheated by the madam. So well can she quarrel, yell and argue, that she knows how to prevent an excessive record of "debts" and the madam does not hold it against her, for she recognizes in Liebermann a nature which is akin to her own.

After four years things have progressed so far that Rahel Liebermann has saved enough money, she leaves the bordello and -- without any transition -- becomes an honest businesswoman. She opens an art shop. She runs her business with the same zeal and the same devotion as she earlier showed in the prostitution business. She's successful and soon has a capital of 90,000 Pesos.

As one sees, the story of Rahel Liebermann is very similar to that of Anna Meyner. No wonder -- they are the same type, a Jewish prostitute who does not feel shame or debasement in her her occupation, but rather sees it as a business, like any other. The similarity goes still deeper -- Liebermann too is married -- she marries a rich Jew, Herr Salomon Josef Korn . . .

It soon turns out that the otherwise so clever Rahel has made a big mistake this time: to wit, Herr Korn is a white slaver. He gets control of his wife's money but he demands of her that she again go into a bordello.

For Rahel, it's a matter of money -- and there she knows no compromise. Like a lioness, she fights for her capital, she goes to the police, to the state's attorney, to the Court. There she meets a judge, Ocampo, who has long waited for a chance [136] to bring the white slaver to justice for his shameful trade. The judge takes on the case with fiery zeal, and he succeeds in discovering extremely interesting facts.

In particular, Herr Salomon Korn is a member of the "Warsaw Society for Mutual Assistance and Lawful Burial." From the outside, one of the

countless Jewish charitable and burial societies, with numerous members -- all Jews from Poland -- which even had its own cemetary. In reality, however, this society served only one purpose, to camouflage the true activity of its members: they were white slavers. The truth is known to every insider, but the legal machinery to justify intervention by the state is lacking. But the scandal is so great that the Polish envoy gets involved and categorically demands that the word "Warsaw" should be removed. The society accommodates the envoy and decides to rename itself "Zwi Migdol" (i.e., The Great Power). Meanwhile, the business of white slaving continues . . .

Ocampo does not give in. House searches are instituted, correspondence, always in the Yiddish language, is confiscated, the evidence for a white slave trade is produced. The circle of the guilty and the implicated grows ever larger, and 424 arrest warrants are issued.

The entire campaign runs up against almost insuperable difficulties -- what can even a lone judge accomplish against an organized Jewish gang!

Police officials are bribed, witnesses intimidated, important documents and protocols vanish in incomprehensible ways. Many of the accused have "moved to an unknown address," especially clever ones have managed to get themselves death certificates; now they can walk the streets in peace and go about their business -- they're no longer living, of course, and the dead cannot be arrested.

Finally, only ¼ of the accused -- 112 persons -- appear in Court. The best advocates, Jews of course, defend them -- and look, they are plainly "innocent honorable men." All proof and circumstantial evidence is plucked apart and talked to pieces, it turns out that the Argentinian laws concerning pimps are full of loopholes, so that there can be no question of crimes, not even of petty offenses.

The end? 8 (eight) defendants receive light punishment for "offending against the statutes of the Zwi Migdol Society," the rest are acquitted!

[137] And now the most interesting thing of all: it turns out that the largest portion of the "Zwi Migdol" Jews(1) were simultaneously members of the Procor, the Moscow organization for the resettlement of Jews in the Soviet Union! The Procor was nothing other than a Communist front organization, which was in close contact with the

Soviet Trade Delegation in Buenos Aires and later in Montevideo (the seat of the infamous Minkin!). The Jewish "charitable" society, therefore, was in actuality running a white slave trade operation as well as Communist propaganda at the same time. The honorable gentlemen of Zwi Migdol drew their income, as was judicially established, as pimps or white slavers(2) and were also in the service of the Soviet "Trade Delegation" as Bolshevist agents and spies. Even here, Bolshevism and criminality walked hand-in-hand again once again.

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Chapter VIII: Sexual Offenders

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In the last chapter we were able to be convinced that the Jews play a decisive role in the white slave trade, in pimping and procuring. That is no accident, rather it corresponds to the nature of Judaism.

Three traits are characteristic of the Jews: unscrupulous greed for power, greed for money and a high degree of sexual greediness, coupled with a "morality" which is fundamentally alien and hostile to us. The unavoidable consequence is that every area which is in any way connected to sexuality, is controlled by or riddled with Jews.

To grasp these facts in their full compass, we must take a closer look at Jewish "sexual morality." For that purpose, we take the work which for sixty or seventy generations of Jews has prescribed the type and style of their life and forms the meetest expression of the Law for Judaism -- the **Talmud**(1).

When one speaks of the *Talmud*, the Jews and those friendly to Jews suggest that the "modern" Jew no longer observes the *Talmud*, indeed, does not know its contents at all. Certainly, what European Jew will belt himself(2) with a handkerchief or fear to touch meat with a "milky" knife, or search his entire residence before the Passover feast for the presence of "*Chomez*"(3)? In this sense, in the sense of the literal observance of all prescriptions, Western Jews do not adhere to the *Talmud*. What remains, however, is the **spirit** of the *Talmud*.

If the *Talmud* were not consubstantial with the spirit of the Jewish people, it would not have held this people under its spell for millenia, to determine its entire conduct and its hopes. Therefore, we are totally

justified [139] in drawing inescapable conclusions concerning the spirit and the acts of Jewry, even of emancipated Jewry, from the spirit if not from the literal text of the *Talmud*.

It is a bizarre, abstract and -- one can say -- abominable world, which is revealed in the study of the *Talmud*. There is nothing of what we understand by the word "religion." No divine mercy, no sacraments, no absurd hope -- which is not denied even to the sinner -- no faith, no warmth of heart, neither joy nor sorrow, no ecstasy, no love, no contrition, no profundity. Nothing of any of those things. Only barren, cold and hair-splitting dialectics, flat-out Materialism, scatologies, a fantasy that can revel only in numbers or in sexual debaucheries(1). Judaism, as it is reflected in the *Talmud*, is no community of Faith, rather a society of reciprocity and limited liability: the Jew fulfills all commandments of Yahweh, for which he is personally promised, and all the people of Israel are promised, wealth and power -- a proper double-entry bookkeeping, in which every God-pleasing act is appraised and entered to the *Heller* and *Pfennig* [i.e., to the exact dollar and cent]. The *Talmud* recognized 126 commandments of the first importance, and 243 prohibitions; whoever fulfills them exactly (be it only formally, as above in the example of the handkerchief), has the right to claim a corresponding reward from God's side of the ledger.

It is not our task to characterize the *Talmud* from every angle; we wish to take a somewhat closer look only at what the *Talmud* has to say concerning the sexual life of Jewry. In essence, it is the following:

1. The Jew is sexually undisciplined and uses every opportunity to satisfy his sexual greed.

The *Schulchan aruch* prescribes: there shall be no steward in the house, so that he might not seduce the women. A scholar is not allowed to live in a house with a widow. A woman is not permitted to keep male slaves, even if they are children. An unmarried male shall not be a teacher, because mothers come to pick up their children. The same holds for unmarried female teachers, since men can also come to pick up children. It is not advisable for a man to remain alone [140] with one other man or with a beast (for he might be able to assault them). A man and a woman are not permitted to remain alone together for any longer than is needed to finish an egg meal, for otherwise well-founded suspicion of adultery would exist.

The effects upon woman of the enjoyment of wine are described in the

following words: "A cup does well by a woman, two are nasty, and after three she shifts to indecency in speech, with four she buys a donkey at the market (to satisfy herself with), and it means nothing to her" (*Kethuboth*, F. 65 a).

If this image of the Jew, created by Jews -- lechery which is ready for any satisfaction and for any indecency -- is correct, one can understand why the *Talmud* regulates everything which concerns the sexual act so thoroughly and in such detail. The lustfulness of the Jew is a public danger.

2. Moral crimes and offenses are only punished by fines.

"The seducer has to pay in three ways and the rapist in four ways(1) . The seducer has to pay for shaming her, for the decrease in her value and a fine for atonement. The rapist must pay besides these, money for her pain" (*Kethuboth* 39a).

For an unpremeditated rape, compensation, money for the pain, costs of treatment and payment for her absence must be rendered, but not money for shaming her, since the act was not planned (*Baba kamma* 26).

Now for an interesting example, which, because of the time and the source, can be under no suspicion of being tendentious.

The Jewish constable Friedenthal in the *Friedenwalde* had seduced a serving girl and a son was the result of the relationship, who died, however, two weeks after birth. The girl lodged a complaint against Friedenthal and in particular on the basis of the Jewish law which regards deflowering as a "**crime expurgable by money**." The assessors of the **Jewish** court in Berlin rendered the following opinion on 02 March 1801 (2):

"The Jewish laws, based upon purely Mosaic prescriptions, as well as upon the opinions of the *Talmud*, composed according to oral tradition and the later commentaries, whose line ends with Maimonides and the *Schulchan aruch*, entitle [141] the father of a seduced girl, if she was willing and was herself complicit in the act, to demand a compensation for the corruption of an object completely belonging to him, which consists of this, that the seducer either marries the girl or pays him (the father) a fine of 50 *Shekels*. From the *Talmud*: *Ketunbath* and *Yadhachhazan* (of Maimonides) *Hilchat Narok*, the following

qualifications apply: 1. that the seduced woman really has a father who demands the compensation; 2. that she never has been promised to a man and 3. that she has not yet reached the age of adulthood, i.e., six months after the signs of womanhood have arrived in her, which usually happens between the twelfth and fifteenth years of age and make her a woman. But in cases in which these qualifications do not all occur together, she is master over her own self and must bear the guilt, if he did not demonstrably promise her an amount as a gift, and if no *stuprum violentum* (desecration through the use of force, therefore rape) had occurred, without being able to demand more from the seducer than support for the child, which is his property and not hers. Further, 50 *Shekels*, as the fixed sum of the bridegroom's gift, amounts to 53 and 1/3 *Lot* of fine silver, but that would be about 53 *Taler*, since the *Taler* is worth 16 and 2/3 grams of fine silver, but not the 200 *Taler* which was demanded."

The business-like nature of this opinion certainly cannot be outdone!

3. Debaucheries are permissible if they do not show Jewry in a bad light.

"If someone sees that his evil impulses are getting the better of him, let him go to a place where no one knows him, let him dress in black and follow the impulse of his heart, only let him not desecrate the divine Name publicly" (*Chagiga* 16a).

4. Sexual intercourse with children is permitted.

The *Schulchan aruch* determines: Coitus with a girl under three years and one day old is not punishable. A woman who has sexual relations with a boy under nine years of age is not punishable. Whoever has misused a Jewish virgin over three years and one day old, but under twelve-and-a-half years old, has only to pay a fine.

All the disgusting "prescriptions" of the *Talmud* have a completely current significance for Jewry. The Talmudic anti-morality finds its practical precipitation in Jewish sexual offenses of all kinds; it finds its "theoretical" fallout in the "politics of law" of Jewry.

It is an established fact that Jewry, by means of the Marxist and Communist Parties, but also by means of help [142] from Liberalism, seeks to realize these principles of the *Talmud* in the practical legislation of its host nations and actually has realized them there, where it has been able to take over power -- in the Soviet Union.

What the Jewish press, revue, film, theater(1) agitate and propagandize for, that is what the Jewish "jurists," instructors in penal code, attorneys, judges and professors of civil and public law preach, that is what the Jewish leaders of the Marxist and Communist Parties propose in the parliaments, that is what the Jewish People's Commissars decree in the Bolshevist regime.

In the foreground stands so-called "birth control," i.e., the unleashing of abortion and the systematic undermining of the potency of the people. An incalculable amount of literature, written by Jewish authors of a pseudo-scientific or purely propagandistic type, concerns itself with this problem. A single example may suffice.

In 1930 the detailed research of the Jew **Ernst Kahn**, which appeared in the Jewish *Sozietätsverlag* [publishing society] of Frankfurt am Main caused a sensation: "The International Birth-Strike." The content of this book is exhausted in its title. The advertisement, found in the same book, of the book, "How one reads the business section of a daily newspaper," authored by the same Ernst Kahn and his racial comrade Fritz Naphtali, and appearing from the same publisher, now worked like a beam of light into the connections of the Jewish activity of corruption. Naphtali was the economics expert of the Social Democratic trade unions of Germany. Ernst Kahn, at the same time, was a co-worker of the highly capitalistic *Frankfurter Zeitung* and of the *Wirtschaftskurve* [*Economic Curves*] from the same publisher.

Another example. One of the most dynamic Communist organizations is, as is well-known, the *Internationale Rote Hilfe* [International Red Assistance], MOPR in its Russian initials. In Berlin there is naturally a Mopr publishing house. In 1931, the latter issued a comprehensive "scientific" work under the title *Geschlechtsleben und Strafrecht* [*Sexual Life and Criminal Law*] of the notorious Communist Party member, cultural Bolshevist and red "theoretician of the Law," the Jew **Felix Halle**. The foreword to this lexicon of Judeo-Bolshevist corruption of morals [143] and distortion of law was of course supplied by the inevitable Magnus Hirschfeld. This piece put forth the claim that a "sexual revolution" was necessary, and particularly in connection with the armed Communist rebellion. All "liberations" of the sexual impulses, the immunity from punishment for sexual offenses and perversities of every kind, would be brought about by the Bolshevist Revolution, just as actually had been realized in the Soviet Union.

On the question of abortion, for example, it says(1):

"The legislation of the Soviet Republics was the first to draw conclusions from this situation. The Soviet legislation determines, in regard to abortion, that the pregnant woman is no longer subject to criminal responsibility for her person on account of abortion, or on account of corresponding acts of commission or omission."

Naturally, the Communist faction of the *Reichstag* supported the repeal of the abortion paragraph 218. Exactly in the same way that the Social Democrat *Reichstag* Deputy Dr. (of Medicine) Julius Moses did in the *Abend* [*Evening*] of 12 March 1929(2):

"The infamous § 218, the so-called abortion paragraph, one of the most disastrous remnants of anti-social, reactionary legislation, will shortly be placed in debate in the law committee.

The Social-Democratic *Reichstag* faction has already submitted proposals in earlier years, which demand the repeal of § 218 . . .

How many human beings has § 218 already murdered? And the operation -- let this again be stressed -- when performed by qualified people -- is not harmful. Unreasonable and criminal class interests have joined forces to cover up this truth."

And furthermore, still more clearly(3):

"The Communist Party had demanded in committee, in accordance with the principles here developed, to repeal the entire criminal status of incest (see Motion Nr. 314, Numeral 10, *Reichstag* printing of Committee 21)."

The ideal, of course, is the Soviet Union(4):

"Repeal of the criminality of incest in the Soviet Union.

[144] The sexual penal law of the Soviet Union no longer prosecutes incest. The proletariat has a vital interest in the health of the new generation. But since the research in the field of eugenics has so far shown that, assuming that the parents are themselves healthy, a healthy posterity can be descended even from those who are related by blood -- but on the other hand, genetically tainted children can be the issue of the congress of sick parents who are not related, the Soviet legislator does not see any possibility of regulating this problem in the

proletarian sense, by means of penal law."

Presumably, the following is to be explained on the basis of Jewish special proclivities(1):

"Elimination of the punishment of sodomy in the Soviet Union.

The Soviet sexual criminal law on this issue is based upon the view of the legislator, that indecency with animals is not an act to which the state has to respond with the means of penal law. . ."

Consequently:

"Position of the parties on the punishment of sodomy.

The Communist faction of the *Reichstag* moved for the removal of this regulation at the first reading."

Naturally, the open practice of homosexuality is also a "demand of the class-conscious proletariat."(2)

"Based upon the recognition of these connections, the class-conscious proletariat is fighting against the situation in which, for homosexual activity during puberty, young male and female proletarians are remanded as "morally reprehensible" by the youth courts of the bourgeois state or by the administrative authorities, to reform school and placed in mental institutions, which, according to their method of administration and practice, are to be regarded as penitentiaries for youth."

And here, also(3):

"The Soviet law has eliminated the penal regulations in Czarist law which referred to homosexual acts."

This brief listing can already suffice. On the other side, the conscious corruption of marriage and family corresponds to the positive promotion of sexual crime. The "Ideal" is the dissolution of marriage and the family, as became fact in the Soviet Union(4).

[145] "It is the common will which establishes marriage, the cessation of this common will, even by the declaration of one spouse, leads to its abolition. In the time of transition, for reasons of order, the state merely notes the fact of a marital union or dissolution, in that it allows

corresponding entries in a state marriage registry to be made.

But the free union which is not registered, is not regarded by the Socialist legislator -- in contrast to the bourgeois legislator -- as legally being of less value."

Marriage as natural order, as moral concept and as an institution of the law, is obliterated. In Soviet law, the place of marriage is taken by the "actual sexual relationship." According to Halle, the "sexual revolution" of Communism paves the way to unlimited sexual pleasure. In the Soviet state, the Golden Age is dawning of all desires which are unnatural and dissolute(1):

"Since in the proletarian community the bounds of sexual freedom are not determined by the interests of a small minority through regard for possession, but are derived from the interests of the class as a whole, so the result is that all limitations which require an unnatural sexual life (as, for example, celibacy; life-long intractable monogamy -- or even a marriage lasting a long time when an aversion to the spouse has developed; demanding chastity of youth who are sexually mature, or of those who are unmarried), are rejected as coercive standards."

There can hardly be a better proof of the inseparable connection between Jewry, crime and Bolshevism, than this piece of work by Comrade Halle.

The political pornography of Judeo-Bolshevism takes its worthy place alongside the sexual pornography of its "liberal" racial comrades. Behind both leers the ugly face of the Jew.

Modern Jewry, unleashed and come to power, destroys all foundations of ethnic life. It does this with state-organized propaganda, by law and by terror, in the country where rulership by Jews has become reality -- the Soviet Union. The same fate would have fallen upon Germany, too, had not Adolf Hitler rescued it. As much as it was in its power to do so, Jewry had prepared a "sexual reform" according to the model of the Soviet Union.

Manifold are the paths exploited by Jewry: writing, art, the press, film, the stage and, not least of all, science. For science, too, had to serve the same goal. Sigmund Freud surprised the world with "profoundly probing" [146] discoveries. He taught that every boy desires his own mother and wants to kill his father ("Oedipus Complex"), that fathers have the custom of threatening their sons with cutting off their

members ("Castration Complex"), that a dream in which a hatbox appears obviously refers to the female genitals, that every thought, every feeling, every stirring of the soul at all, is solely and exclusively sexual. A legion of "psychoanalysts" have put these theories into practice. Patients afflicted with mental pain are told that they are suffering from "repression," and "letting themselves go" is recommended as a remedy -- under the the pretext of medical assistance, depravity is released, and during the hour of discussion, patient and doctor strive to give to every wretched triviality as filthy an interpretation as possible.

One step lower yet are the **"sex scientists."** What was once sold in secret as pornography, now lies in the open on the store counter. "Sexual book dealerships" came into existence, "enlightening" lectures were held, special "institutes" founded -- all this under the aegis of "science." And who were the "sex scientists"? Jews -- **Hirschfeld**, **Bloch**, **Kronfeld**, **Abraham**, **Seelig**, **Schidlof**, **Levy-Lenz**, **Eulenburg**, **Cohen**, **Rabinovitch**, **Hodann**. --

One of the most contemptible was the one last named above. His subject was masturbation, for whose inhibition he gave three reasons: religion, reactionism, and the power of the *bourgeoisie*, from which he seriously inferred that there could be no better remedy for the "liberation" of masturbators than the dictatorship of the proletariat! Masturbators of all nations, unite!

Those were the authors. And their works? Here are some of the titles: *Die Perversen* [*The Perverts*], *Die Prostitution* [*Prostitution*], *Berlins drittes Geschlecht* [*Berlin's Third Sex*], *Künstliche Verjungung* [*Artificial Rejuvenation*], *Sappho und Socrates* [*Sappho and Socrates*], *Empfängnisverhütung* [*Contraception*], *Geschlechtsübergänge* [*Transexualities*], *Liebesmittel* [*Love Aids*]. One publisher issued an entire series of "moral histories" -- of the secret and forbidden, of the intimate and most intimate, of fondling and punishment, of vice and indecency, of scent, of taste, etc., etc. Another publisher put out a series of books: *Das Weib als Sklavin* [*The Woman as Slave*], *Das lüsterne Weib* [*The Lustful Woman*], *Das feile Weib* [*The Woman for Sale*], *Das grausame Weibe* [*The Cruel Woman*], *Das üppige Weib* [*The Luscious Woman*] -- naturally always "profusely illustrated."

Worthy of this "science" was also the "literature" manufactured by Jewish authors. They were the best-known literary men of the system of the time, who energetically took part in it: **Lion Feuchtwanger**,

Alfred Döblin, **Alfred Kerr**, **Ernst Toller**, **Emil Ludwig**, **Bert Brecht**, **F. Holländer** and many others, each did his part [147] to shake the moral base and foundations of the character of the people. For example, a dozen years ago, a prominent Jewish writer, Arthur Landsberger, glorified the courtesan in these words:

"The courtesan is to be spoken of as the most perfect type of woman in creation. Of course, whoever feels the mother with the mammal at her breast to be an idyll, and is immune to the odor of wet diapers, to him, that mother who bears the most children may appear most valuable."

Woman as universally accessible object, as "courtesan," more accurately expressed, as whore! The same ideal, the same filthy attitude -- any woman for any man -- we find in many so-called "literary productions" of the late Jewish greats, like Alfred Kerr, Kurt Tucholsky, Walter Hasenclever, etc.(1)

Jewry is perhaps at its wildest in the revue, which is under 100% Jewish monopoly. James Klein could advertize his revue in Berlin thusly: "Undress! An evening without morality. With the assistance of 60 prize-winning models. The hunt for beautiful women. Adventures with a 15-year-old. Bathing in natural water. The giant canopy bed. The woman with a whip. The image of the sun and naked magic."

The titles other revues are typical: "*Häuser der Liebe*" ["Houses of Love"], "*Tausend nackte Frauen*" ["A Thousand Naked Women"], "*Streng verboten*" ["Strictly Forbidden"], "*Sündig und süß*" ["Sinful and Sweet"]. Unmistakable, like the titles, was the text and stage setting. Adultery, homosexual love, prostitution -- **that** was glamorized.

Only with the deepest disgust can one recall this time, when unleashed Jewry made itself felt everywhere, perverted all that was natural, pulled anything sublime down into excrement and transformed it into smutty triviality.

All of this -- **Jewish literature**, **film**, **revue** -- is hardly anything else but a reshaping of the old Jewish specialty, which is designated by jurists as "dissemination of indecent writings." The Jews have always -- the *Talmud* already furnishes numerous examples -- felt an insuperable inclination toward intensive preoccupation with sexual matters, with rooting about in the sexual.

As we have already seen, the *Talmud* sees no crime in the sexual abuse

of children, but rather at most, [148] an offense which can have no consequences other than a fine. Since the *Talmud* does not confer recognition of her own personality upon a woman and doesn't know the notion of "sexual honor," it is not to be wondered at if children are viewed as objects of lust. This spirit of sexual profanation of children finds expression in the extremely numerous cases in which Jews violate children. The public seldom learns of this, since the criminal Jew is always prepared "to pay a fine," i.e., to pay the victims and parents money to keep their mouths shut. Since the victims are chosen with premeditation, it usually turns out not to be difficult to purchase silence by a sufficiently high payment, all the more so, because the parents fear the public finding out about the violation of their children.

In what is to follow, the famous **Sternberg trial** is described, in which there was a conviction only because a fearless and dutiful penal official stood firm against all the machinations of the Jews.

The accused was a banker, son of a baptized Jew and of a German woman. Although the Jewish descent of Sternberg was not subject to any doubt, he was presented by the Jews as a "racially pure German." Even the Jewish reporter (**S. Friedländer**) from whose book, *Interessante Prozesse* [*Interesting Trials*], the following material is taken, spoke of Sternberg as if he were speaking of a non-Jew -- unpleasant facts are always flatly denied by the Jewish side.

From his father **Sternberg** had inherited business sense, from his mother blonde hair and blue eyes. He wears a fashionably trimmed full beard; he is a handsome man and a wealthy one. His wife is a German, he seems to be the best husband one could imagine, and his family life is untroubled. In other ways as well, Sternberg is a fortunate man, his businesses do brilliantly, he's on the best terms with the "leaders of society." He began as a modest bank employee, now he has become a banker, he has a share in various mining and iron works, and he's also built the Kassel-Wilhelmshöhe railroad. How great is Sternberg's wealth? In 1893, the Jewish blood in his veins impels him into a conflict with the tax authorities, and his wealth is estimated by judicial experts at at least 18 million Marks. At the turn of the century, 18 million Marks was a large, a very large, sum! -- Not in vain did his friends and admirers compare him with Harriman or Vanderbilt. The life of August Sternberg, 48 years old, born in Frankfurt am Main, now a banker in Berlin, seems [149] lucky, successful, and harmonious.

And now, on 26 January 1900, this Sternberg is arrested! He is charged

with crimes of immorality against an under-age girl. Sternberg has an irrepressible attraction to small children. Once, when he was still single, he took for himself a "housekeeper." She was just 17 years old, a beauty by the standards of the time: snow-white face, large, coal-black eyes, a well-developed figure. All went well for a time, but soon Sternberg had had enough of her -- she was too old for him -- already a woman, not an as yet undeveloped girl. One day Sternberg came out with a plan -- the housekeeper was supposed to open a boarding school for little girls, he'd then visit her often. "I would like to have an eight-year-old, women 16 years old are disgusting to me." In these words he confessed his heart's desire. When the housekeeper refused, she was thrown out on the street.

Berlin is large, there are enough obliging people there who are glad to earn money. One such person is Helene Fischer, the proprietress of a "massage salon." What kind of "salon" this is, is later discovered before the Court -- Fischer will have to admit that she also massaged "obscenely." Small girls are a specialty of the "salon," in the house at *Alexandrinenstraße* 1 b, there are schoolgirls going in and out. One tells another that there's money that can be earned, and gradually a proper stock exchange of vice and child molestation comes into being. Even in the arcade, the meeting place of the Berlin prostitutes at that time, Fischer's name is known: frequently a deputy of the *masseusse* shows up and in great haste picks up a girl of the streets who is as child-like-appearing as possible. Fischer also knows another way to help herself -- in many newspapers ads appear: "Models with juvenile looks sought by painter."

Sternberg is one of Fischer's clients. One time, he's a painter, and has models with juvenile shapes, whom he requires for his "art studies," brought to him. Another time he plays the role of "uncle doctor" and "examines" children. He has them take a bath in front of him, sometimes he "punishes" them and flogs them for supposed offenses, for the otherwise so lovable banker, a paragon of tenderness and pampering when at home by himself, is not completely free of sadistic impulses, and welts on the body of a little girl, from the blows of a whip, spur on his lust. Painter, doctor or educator -- the goal is always the same -- sexual abuse of the girls. Later, the Court will certify of him that the number of his victims during a six month [150] period had amounted to at least **thirty**. For how many girls had Sternberg pointed the way to depravity for the whole rest of their lives?

And now everything has come out, and Sternberg sits in the dock. He

isn't taking the case overly tragically -- once already, 15 years ago, he was involved in a similar affair, but his Jewish defense counsel was able to convince the court that Sternberg was acting in good faith when he reckoned the girl to be older than 16 years of age . . .

Why should things turn out differently this time? However, his judges are less lenient and Sternberg is sentenced to two years in prison!

Sternberg was not one of those who simply lays down his weapons in defeat. First of all, an appeal is filed, the *Reichs*-court nullifies the conviction, he is to be tried once again. With this, Sternberg gains several months' time, and he will make use of this time to effectively prepare his defense. The means for this -- genuinely Jewish -- are "connections" and money.

Sternberg is a prominent member of Berlin "society," and he numbers all sorts of influential personalities among his friends. For example, there's the Director of the Berlin Police. He socializes on terms of friendship with Sternberg and is a frequent and welcome guest at his villa. More than this, Sternberg holds a 15,000 Mark mortgage on his estate on the island of Rügen, and he owes the banker 2000 Marks in cash besides. Can the police director show ingratitude, when Sternberg asks a small service of him -- for instance, to dampen the zeal of his officers who took part in the preliminary investigation, or transfer them if need be?

Sternberg puts even more hope in his money. He possesses millions -- whom would he not be able to buy?

Somewhere in Berlin is the detective bureau "Jus"; its Director, Herr Detective-Director Schulze, is prepared to assist Sternberg gladly -- by seeing to it that inconvenient witnesses are silent, or change their testimony. He also collects unfavorable information about prosecution witnesses in order to portray their testimony as not credible.

Foolish gossip is collected, and money, promises and sinister threats are used. In the event of an acquittal, the Herr Detective-Director is supposed to receive not less than **fifty thousand Marks** (in actuality, Sternberg will pay only 12,000).

[151] And now the Herr Detective-Director sets his agents loose upon the witnesses. The most dangerous is the constable Stierstädter; as a police officer, he is now just as zealous, energetic and conscientious as he'd been as a soldier. It is Stierstädter who uncovered the goings-on in

the *Alexandrinenstraße* house, and it was also thanks to him that several of the molested girls were found. From a level above the Director, the transfer of Stierstädter to Criminal Commissioner Thiel is put through. But Thiel has been bribed by the agents of the Banker: for 8000 Marks, he has undertaken to "bring Stierstädter around, to be reasonable" (he will later be sentenced to three years in prison for this). Thiel tries to do so four times; one time, he invites Stierstädter to a birthday celebration; another time, they meet in an expensive restaurant. Once -- when they are eating partridges and drinking champagne -- Thiel believes that he has worn Stierstädter down. Without beating about the bush, he offers him 70,000 Marks straight out and holds out to him the prospect of a villa on Lake Geneva. "One must have some human feeling, Sternberg has been sitting there such a long time already," he says, appealing to his emotions.

He doesn't succeed; Stierstädter has gotten his teeth into the case, and he is not to be swayed into changing his testimony. Another way is then tried. The Command of the Police Director takes Stierstädter in hand. It is suggested to him that he give up any further steps in the affair, and he is then threatened that, in case he should resign, his [discharge] certificate will be unfavorable.

Nevertheless, Stierstädter is, and remains, obstinate. He murmurs something about military service, his oath, and doesn't allow himself to be forced to change his testimony in any way. And it will be the lowly police officer Stierstädter who will bring down the powerful banker Sternberg, for all other witnesses allow themselves to be intimidated or bribed.

Detective-Director Schulze has mobilized an entire work force -- they have names like: Frau Stabs, Fritz Wolff, Popp, Suchart, Ebstein, Frälein Saul, the Friedmann brothers, Kemptner, almost all are Jews. From feelings of solidarity and for the sake of money they stand by Sternberg to the utmost of their powers. Witnesses receive payments of 10, 20, even 100 Marks, if they testify favorably or go on trips to places unknown. Others are intimidated, especially the girls whom Sternberg once molested. A gentleman in top hat and with curled dark moustaches whispers to one of the witnesses as he walks by her: "Watch out, it's your life that's at stake!" Another is invited to have a glass [152] of beer by an unknown ordinary looking fellow who rehearses her testimony with her. If she should testify differently -- here the fellow suddenly drops his comfortable manner and looks like a dangerous predator -- she can expect a "charge of perjury." What that's

supposed to mean the girl doesn't know, but it sounds perilously like prison -- what's left for her to do, but give in without resistance? Herr Wolff promises the important witness Blümke 15,000 Marks to establish a business, and she is presented with a gold watch and a ring as an advance. Jewish journalists receive gifts and write favorably about Sternberg. The dangerous Fischer is deported to America as quickly as possible, and she is promised 100 Marks quarterly. It cannot be ascertained from the Court reports whether Fischer was a Jewess, but to judge by her business acumen, she certainly was: she put down two written statements one of them in favorable to Sternberg, the other -- unfavorable. She deposited each with a different attorney and prepared to earn as much money as possible for herself from the case.

Finally, the trial is at hand. Sternberg is calm -- the witnesses are prepared, and he has not fewer than six attorneys, the flower of Jewish advocacy: Counselor Wronker, Counselor Stello, Dr. Werthauer (already at that time!), Dr. H. Heinemann, Dr. Fuchs I [*sic*], Dr. Mendel. They are to prove Sternberg's innocence.

The thesis of the defense is this: Sternberg has enemies, these enemies have bribed an unscrupulous officer, namely Stierstädter, who for his part bribed or intimidated witnesses. With a mysterious smile, the insinuation is made that this is a case of sham charges based upon anti-Semitism, and therefore an affair which no enlightened and upstanding person would allow to be supported in any way. That is a tried and tested Jewish trick: the basis for discussion is shifted to another, more suitable plane and the facts of the case turned upside down.

The witness Frieda Woyda, one of the most important and also a victim, appears. Orphaned early in life, she went to her aunt's and then -- by way of a classified ad -- to Fischer, to help in the business.

The small Frieda is still very much a child. That she is soon to be twelve years old, one cannot tell at all; she is pretty, her eyes look full of innocence -- the right kind of prey for Sternberg, who molested her several times.

When she appears in Court the first time, she answers all questions candidly, if shyly, she looks the judge in the eye, her voice is clear. In the months which have elapsed between the two trials, Frieda has been "worked on." [153] Her eyes are sunken, and one can hardly hear what she is saying. The child is obviously acting under the influence of a terrible fear. She recants everything, Sternberg, she says, didn't do

anything to her, the first time she was lying about everything.

All day long the Court exerts itself over her; neither admonitions of the judge, nor the thundering voice of the state's attorney yield results. Frieda is silent or cries -- God knows what Sternberg's friends and hirelings have used to inspire such fear in her. When she is asked why she testified differently the first time, she shoves everything off on Stierstädter -- she said that he had intimidated her, he had threatened, he had rehearsed her testimony.

Other girls as well testify in the same tone: Stierstädter had "so frighteningly rolled his eyes," he had bribed them, he had threatened them with the Vice Police . . .

Everywhere the evil Stierstädter, the pig-headed anti-Semite, who organized the whole battue against a respectable Jewish banker. And one day the defense experiences a great triumph. It is discovered that Stierstädter is a morally depraved subject: once, he broke his marriage vows! The friends of the child-molester point at the adulterer with horror, they shout: "Pfui!" This is supposed to be a servant of the state, one is supposed to believe the word of this man! The policeman stands there confused and with his neck reddening, he doesn't know what has hit him. He believed he was doing his duty, but now he himself has become the accused. Meanwhile, the well-nourished and well-groomed banker lolls about at the defense table and arrogantly looks at Stierstädter, who dared to go up against six lawyers, against the Jewish press, against Sternberg's millions. In the Jewish papers, a storm breaks, Stierstädter is spoken of only with disgust and contempt, disciplinary proceedings are opened against the "disloyal" officer on account of adultery. That should serve as a lesson for others!

Sternberg's defense methods are still not exhausted after that. Politics as well should be made serviceable to him, and in particular -- how should it be otherwise with a Jew -- the working class and the Social Democrats. One of the defense counsel asked the state's attorney: "Is it true that you had said that **Social Democratic oaths are perjuries**?" The question is not allowed by the Court, but the tone of voice and gestures of the defense counsel leave no room for doubt: this state's attorney is a cultureless and narrow-minded reactionary -- from whom one cannot believe one word.

[154] The defense also knows how to make much of the "social service" of the child-molester. Did he not always see to the welfare of

his workers? Has he not worked on generous plans for unemployment insurance? Has he not been a reliable friend of the working man? But extremely unmistakable pressure is applied to the workers who labor in Sternberg's firms: either you sign a petition in his favor, or you're out . . .

The trial lasts 38 days, for 38 days German justice must concern itself with a totally clear case, for which a few days at most would have been necessary. Dozens of rehearsed witnesses march up to testify, the most famous experts have expressed opinions (the Court costs amount to 15,000 Marks), the press is split into two camps, the unfortunate Police Director commits suicide, a series of witnesses are arrested right from the witness bench, several police officials go to disciplinary proceedings, existences are destroyed -- all due to a Jewish sex criminal.

However, all of this does not help, for Sternberg cannot buy everyone with his millions. Not the policeman loyal to his duty, and not the Court, either: Sternberg is convicted.

Jewry has become richer by one "martyr," for what has Sternberg done, other than fulfill "the Law of the fathers"?!

On 29 April 1935, at about 10 in the evening, a teacher at the Bruckschen Higher Commercial School, Bachelor of Commercial Education Albert Hirschland, is arrested in Magdeburg. The founder of the school as well, Alfred Bruck, was a Jew, and related to Hirschland by marriage. On 19 June, 1935, Hirschland was convicted by the Jury-Court in Magdeburg to ten years in prison, ten years' loss of civil liberties, and supervision for life.

We give here the argument of the foreman of the Jury-Court in this case of a Jewish sex criminal(1):

"When I got the documents for the first time to study them, the impression on me then was so shocking and so depressing, as with no other work during my long time in office. The main trial has not mitigated this impression. It has sickened us even more and depressed us even more. The picture that we have gotten of the accused is that of an unrestrained and low libertine of rare type.

[155] The accused is a full-blooded Jew. To be sure, he had himself baptized on the 17th of March of this year, but he didn't do this out of conviction. He himself maintains that he had gotten himself baptized in

order to better be able to marry Gisela Stein, who is descended from Jewish parents but who wants to be an Evangelical. However that may be, this completed act of baptism is evidence of the inner duplicity of the accused. He betrays the faith of his fathers for reasons of expediency and today he states that he is an Evangelical Christian, but he is actually, as ever, a Jew.

Albert Hirschland extensively conducted sexual affairs with non-Jews, who for the most part were his students. He has described this intercourse and these debaucheries in detail in diaries. These diaries are the most base [writings] imaginable. When they were read out this morning, it was certainly as if at first no one present would have thought the writing down of such things humanly possible. That is how piggish, how vulgar and how depressing they were.

The accused has intentionally and by design exploited his position as teacher and leader of a commercial school. He has seduced his students and made them accommodate his perverse inclinations. He has seduced them into unnatural intercourse. He has ruined them in a shameless manner and frequently had two or three girls at the same time in his room and had intercourse with them. He managed to keep up these relations with the girls when he had to get specialized medical treatment, since he had contracted venereal disease. It is also typical of the defendant Hirschland, that when he was afflicted with a disgusting contagious pest (crab lice), he still engaged in intercourse with a non-Jewish girl in his bedroom.

The Court confined itself to some excerpts from the doings of the defendant. It has purposely not extended the trial to all facts of the case. The present instances are sufficient to arrive at a conviction.

The defendant has in no sense confessed to his crimes. At his first interrogation, he admitted much. In the main trial, however, he has cravenly lied. He has denied everything, and indeed, so long as up to the time that the opposite was proved against him. The way in which he lied about these things was shameless and stupid.

In his seductions, the accused proceeded according to a particular system. He aroused the girls, showed them indecent pictures and writings and took nude [156] photographs. Beforehand, he brought them into wine shops and into liquor shops to make them drunk. The defendant obviously produced such nude photographs in great profusion. A large share of these, and still other incriminating evidence

besides, was cleared out by his fiancee Gisela Stein and by his sister Elfriede Bruck.

For the assessment of the crimes, the whole picture yielded by the main trial was taken into consideration. His attitude toward his acts is base and criminal and exactly corresponds to the kind of person he is. The defendant knew the laws. The knowledge of the German penal code in general, is presumed of Jews. The calculations of the accused were constantly directed toward merely getting around the law. He had no moral considerations. Likewise, there is no moral law for the defendant.

The true confession of faith of the defendant, however, was set down in a letter which he wrote his bride from prison. In this we read: 'I now have a sad celebrity which is deserving of sympathy. But I feel pure before my God, before my conscience, and before men.'

The defendant had no inner bonds with his victims, as can be seen in every instance. In his activity of molesting, he molested German girls and he managed to also continue this behavior even after his downfall. He used the German girls merely for the satisfaction of his wild sexual lust. In 1922, he wrote to one of his victims: 'I cannot marry you, as a Jew I can only marry a Jewess.' And now he has become engaged to a full-blooded Jewess. Therefore he has remained a Jew.

Thus we have the portrait of a man who is a typical wastrel and molester of girls and who cannot and does not want to control this impulse. The Court has thus arrived at this finding in the assessment of his behavior as a whole and of his crimes: Hirschland is a dangerous habitual criminal. As a full-blooded Jew, he has shamefully abused the rights of a guest which the German people have granted him. He has unscrupulously and without restraint and in enormous profusion, violated the honor of German girls. But the honor of the sex of German girls is one of the most important possessions of law that we have. The single excuse which the defendant had for his crimes, however, is the creed of faith which I just read.

From all of this, the Court has arrived at this express punishment. That, due to his dishonorable conduct, [157] civil rights be denied to the defendant, with no further argument required. Public safety requires that he be taken into supervision. The defendant, even if he has served ten years in the penitentiary, will not change. On the contrary, it is to be assumed that he will then seek to satisfy his lust in still worse ways.

Finally, it must be said, in consequence of the cowardly and duplicitous conduct of the defendant, that taking account of his [time spent in] custody during the investigation is out of the question."

The Court was adjourned. The Magdeburg Jew-trial was at an end. The defendant, Albert Hirschland, who had to be called upon to stand up while the judgement was read, had not changed his attitude. In his face was not a trace of remorse. Not a trace of regret.

His defense counsel, the Jew Dr. Hirschberg, looked grim and stared ahead. The judgement had confirmed for him that even the legal system in Germany was in the throes of awakening. It had confirmed for him: the Jew no longer played first fiddle in the German justice system.

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Chapter IX: Murderers

(page 158)

One of the most important weapons of Jewry in the struggle to obscure and camouflage its true nature, is the Jewish **joke**. Jewry officially denies the existence of psychic racial distinctions and wants to see the study of race limited to purely exterior, physical traits [these days, of course, Jewry has reached such dizzy heights in its ascendancy that it now denies the existence of race *per se*!]. Unofficially, whispering-behind-its-hand, so to speak, it is conceded that Jews have their peculiarities, and it is precisely the Jewish joke which serves as their revelation.

Many of these jokes are awkward, others tasteless, much has been borrowed from other peoples and correspondingly re-worked. But they all have one thing in common: to make the Jew out to be an essentially **harmless**, if sometimes ridiculous, person. Individual features of the Jewish character are derided -- clumsy familiarity, impudence, an impertinent nature, eccentric dialectics, greed, cowardliness, bodily uncleanliness, haggling, Talmudic narrow- mindedness -- but the Jewish joke never penetrates to the kernel of the Jewish essence. For it is just in this that the significance lies, that the emphasis upon minor things diverts [the attention] from the essential. This tactic is not accidental, rather it is employed by Jewry over and over again: the basis for discussion is fobbed off onto more favorable ground. A characteristic example is furnished by Soviet "self-criticism": in newspapers, etc., small grievances are sharply and continually criticized in order to avoid discussion of the true cause -- Jewish Bolshevism.

The image of the Jew propagated in the Jewish joke -- a crooked-

legged, haggling cadger, peddler or businessman -- has become one of the greatest successes of Jewry: it is hard not to laugh at many Jewish jokes; but whatever one laughs about, one can neither hate nor fear, and contempt cripples the will to fight. The goal is therefore attained -- the Jew appears as a ridiculous creature and behind his disdained petty crookedness disappears that in Jewry which is truly dangerous: the greed for economic, political and cultural power in the host nation, for the subordination of the host population [159] under the will and the interests of Jewry. **The Jew is not a ridiculous, but a dangerous creature**.

The image of the hook-nosed, gesticulating, waddling, cheating and defrauding Jew has done its job also with many of those who are opponents of Jewry. They do not doubt that the Jew is capable of any swindle, any fraud, any crookedness, but they deny him the capacity for physical violence. To the question: "Are there Jewish thugs or even murderers?" one almost always hears the answer: "No!"

The reality is something entirely different -- the Jew is capable of any act, if his own interests or those of his race are served thereby.

In Vienna, there is a magazine published by the police: *Öffentliche Sicherheit* [*Public Safety*], which among other things puts out "circulars and wanted posters" about internationally sought criminals. We page through the last few volumes. If we limit ourselves to the murderers who are without any doubt Jews, we find:

Markus Goldmanovitch, born 1906 in South Russia, auto dealer. Murdered Marie Bernadotte Prunier in Sens (France). Fugitive. (*Öffentliche Sicherheit*, 1934, Nr. 10.)

Alexander Kaminski, born in Connecticut (USA), parents are Polish Jews. Twenty-five years old, dangerous criminal and murderer who ruthlessly resorts to weapons. Fugitive. (*Öffentliche Sicherheit*, 1935, Nr. 3.)

Harry Brown, 53 years old, Polish Jew. Murderer and arsonist. Fugitive. (*Öffentliche Sicherheit*, 1935, Nr. 18.)

Alexander Kölner, Hungarian Jew from Budapest. Killed one of the prisoners while in jail. Fugitive.(*Öffentliche Sicherheit*, 1936, Nr. 3.)

It is not the Jewish way, to kill someone out of jealousy, or out of rage; the Jews have a different way of killing someone who displeases them.

The Jewish murderer kills out of calculation and with cold reflection.

As an example, let the story be related here of the murder committed by **Fritz Saffran** (1) in connection with arson and insurance fraud, which created a great sensation a few years ago in East Prussia.

In the East Prussian city of Rastenburg, there is a furniture business which belongs to a certain Platz. The owner of the business feels that he's becoming old, he wants to share the burden of running the business with a younger man, and with this in mind, he marries his daughter to a **Fritz Saffran**, the son of a Jewish cattle dealer, of whom [160] it is claimed that he is a skilful businessman. Saffran is tall and heavy-set, with a high forehead; behind horn-rimmed glasses are cold gray eyes, his lips are thin and he is around thirty years old.

At first it seems as though the old furniture dealer had made the right choice -- Saffran is a clever, intelligent, energetic merchant, and the business does well. Saffran knows people throughout the city, he's a reputable citizen though completely modern in his appearance and in his conduct of business.

A bit too "modern," for Saffran is a liar, a swindler, a deceiver -- soon things begin to go worse and worse for him. Within a very short time he has run the business into the ground, debts on top of debts have piled up, credit debt accumulated, liabilities taken on whose redemption is impossible for the business to meet. Already, in 1928, the firm is on the brink of ruin, and only with effort, with the help of loans gotten here and there, does it succeed in keeping its head above water. The chief clerk of the firm, a man named Kipnik, knows all that's going on, but the old man Platz has no inkling of what his son-in-law has done with his company. Equally blind is Saffron's wife; he has been unfaithful to her for a long time and is maintaining a love affair with the office clerk Augustin, a lanky, dynamic person who is employed by the firm. The three -- Saffran, Kipnik, Augustin -- are good actors, and no one in the city, in the business or in the family notices the least thing wrong.

Saffran carries things further and further. He keeps presenting the same, identical delivery contract to his creditors as security. He raises money on securities several times, he forges purchase contracts and their signatures, and he also falsifies the balance sheet. The firm's liabilities, according to the balance sheet, reach 285,000 Marks -- the business is finally ruined. Experts are later able to determine that not

less than three hundred seventy-five contracts and eighteen notes have been forged by Saffran.

The situation can no longer continue, but Saffran is not at a loss for a way out. He insures his life with five different companies for 200,000 Marks. The plan of the criminal trio is now set: fire will be set to the furniture business, and amongst the wreckage a body shall be found which will be recognized as that of Saffran. Then the insurance companies will have to pay, and then the three will again have money in profusion.

Only one thing is missing -- a male body. But Saffran finds no great hurdle in this -- at night [161] one meets so many solitary men wandering the streets, that it should not be hard to kill someone.

In the summer of 1930, the situation becomes ever more threatening; the flood of notes rises higher and higher. Now the three go on a manhunt together in an automobile or also separately. However, the matter proves to be rather difficult. Sometimes they drive the whole night through without meeting anyone. Another time, they succeed in enticing a man into the car, but the victim defends himself and escapes.

On 12 September, Saffran and Kipnik again go hunting for a man, while Augustin, who otherwise likes to participate, this time remains at home. Along their way, they meet a bicyclist, the twenty-six-year-old milker, Dahl. They stop him, shoot the unsuspecting man with their pistols, and roll the body into a carpet. The bicycle and the bag of the murdered man are hidden in the woods. They put the body, still in the same night, in the storeroom of the furniture business. Saffran's gold watch and keys are stuck in the pockets of the victim, Saffran's rings are placed on his fingers, Saffran's gold collar studs are fastened to his shirt. Now all is ready; on the night of Sunday, the 15th of September, the fire is supposed to be set, all the business books and the body of the murdered man are supposed to burn up.

At about one o'clock in the morning Saffran and Kipnik pour benzene all over the place and set it afire. Saffran immediately hides at Augustin's, but Kipnik stays in the vicinity.

It doesn't take long before the building is in bright flames. The fire department rushes there, the police appear, a dense crowd of people surrounds the fire. In their midst stands Kipnik, wringing his hands. With a voice interrupted by sobbing, he tells them all that he had seen Saffran in the building in the glow from the fire, and Saffran had

plunged into the fire in order to save the business's books -- but he had not come back out.

The building burns to the walls. Under the wreckage a body is found. Watch, collar studs, keys, everything proves that it is Saffran, who risked his life for the sake of the firm and met his death because of it -- a victim of his sense of duty.

Saffran stays hidden with Augustin for two days, then he travels homeward to Berlin. But he is observed at this and recognized. The news that Saffran is alive spreads like wildfire. The monstrous fraud and nefarious crime are discovered.

[162] Saffran hides at a relative's of Augustin and for an entire month long he doesn't leave the house. He learns Spanish and English, for he wants to go overseas. He grows a full beard and believes that no one will recognize him. But fate wills it otherwise. He boards the train at Spandau, in order to flee abroad, when a conductor who once was in Rastenburg recognizes him despite his beard. He alerts the police, and in Wittenberg, as Saffran is about to drink a cup of coffee, the heavy hand of a police officer falls on his shoulder. . .

The jury-court at Bartenstein condemns Saffran and Kipnik to death on 26 March 1931, while Augustin is sentenced to five years in prison.

In giant cities like New York and Chicago, Jewry finds a rich field of activity for its criminal talents. Today it may be taken to be an established fact that the notorious "American gangsters" are predominantly Jews [Although in the U.S. organized crime has been and is associated in the public mind with Italian immigrants -- mostly Sicilians and Neapolitans -- and their descendants, as is characteristic with so many other Jewish criminal operations, the financial "brains," and thus the true power and control, of many crime organization structures in the U.S. turn out to be Jewish. Since the date of publication of this book -- 1937 -- the names of many other Jewish gangsters have become part of the history of organized crime in America: "Bugsy" Siegel, "Legs" Diamond; Meyer Lansky, etc. etc. There have also been shadowy figures such as the Bronfmans, Edgar Sr. and Jr., whose fortunes have supposedly been based on the "legitimate" liquor business, but who multiplied their wealth by means of Prohibition and established a power base in both the corporate and criminal worlds.], who lead an organized fight against the order of law in the United States. That they make use of various cover-names is, for

us, already a well-known and customary Jewish trick.

For example, Asbury(1) tells many a typical and interesting fact in his history of the New York Underworld.

One of the most famous American Underworld figures, a gang leader and murderer, was the son of a Jewish restaurateur, **Eduard Ostermann**, who later called himself **Monk Eastman**. He had a head which looked like a cannon ball, strongly veined, heavy jowls, a bull-like neck with countless scars. His nasal bone had been broken, his hair was always shaggy and unkempt; on the top of his head perched a little hat, his clothes were messy, cheap and dirty.

When he was twenty years old, his father bought him a pet shop but the tendency toward laziness and for crime was too strong -- Eastman became a bouncer in a disreputable bar. Armed with a club and a cudgel, he kept "order" in the pub. He was an outstanding boxer, and when one of the guests became contentious, Eastman "pacified" him with a couple of skilful punches, with his club, or -- when nothing else would work, a beer bottle. He boasted that during the first six months on the job, he had knocked in the skulls of over fifty men -- and the nearby outpatient clinic, where his victims were taken, received the nick-name "Eastman Pavilion."

[163] After a short time he gave up his job as a bouncer, for higher goals were beckoning him. As a pure Jew, he was enormously dynamic, never lacked for money, and he had his fingers in a thousand enterprises. He had a share in bordellos and gambling parlors, worked as a wholesale procurer, had drawn up an entire organization for the protection of "his" streetwalkers, led theft and burglary gangs, took on assignments to beat up or even murder unpopular personalities, and also occupied himself in between times as a fence -- in short, he was a universal genius of the Underworld. His special interest was "politics." He enjoyed the best relations with Tammany Hall, the "democratic" organization which for decades played a decisive role in New York and its administration, for both parties got their money's worth with this arrangement: Eastman put his fists and the revolvers of his gang at the disposal of Tammany Hall, in return for which, however, he could count on being rescued in case he were arrested.

It was the time when the first automobiles were appearing. Eastman's criminal astuteness could appreciate the significance of this new invention and the new technique of the gang assault: several bandits

show up in stolen cars, there is a hail of bullets, the robbery or murder is carried out with lightning speed and then the criminals vanish. Later this procedure was perfected when machine guns came into use.

His criminal activity lasted for years, until his high patron let the too badly compromised criminal go, and this happened in the following way. Eastman and one of his accomplices had taken on a murder assignment. But the man, having been attacked, defended himself, a policeman rushed to his aid, shooting broke out and Eastman, struck down with a rubber truncheon, was arrested. He tried to bring his "connections" into play, he did indeed receive help, and in 1904 he got (only!) a prison sentence of several years.

After five years Eastman was released -- so exemplary is his conduct supposed to have been. He wanted to organize his gang again, but he did not succeed in meeting the challenge of the younger men who had snatched the leadership away during his "absence." Eastman now sank to the level of pickpocket, burglar and drug dealer. Several times he had to serve small sentences and landed in jail. In September 1917 he was arrested for brawling, and in custody Eastman discovered his patriotic American heart -- he resolved to fight the "Huns," and participate in the World War.

[164] His conduct as a soldier was good, and in the year 1919 his civil rights, of which he had been deprived by the Court, were restored. He swore never again to commit a crime and the police even procured for him a small position which made it possible for him to lead a peaceful life. A touching happy ending for the Jewish criminal.

The harmony of this conclusion to his life, however, was impaired by the fact that Eastman was murdered on 26 December 1920. For despite his oath, furthermore, he was selling drugs again and he fell into an argument with one of his clients, in which he was murdered.

The successor of Eastman in the leadership of his gang was the Jew **William Alberts**, called **Jack Zelig**.

He was a slight young boy with enormous brown, somewhat startlingly piercing eyes. At fourteen years of age, he was a pickpocket, got caught several times but was never convicted: his appearance was so child-like that he succeeded in convincing the judge of his innocence. Later he employed the following trick with great results: during the Court proceedings, some woman would turn up, just as delicate, pretty and full of innocence as he himself, and she would implore the Court to

spare "the father of my children" and not to send him to prison. . .

This was the man who took over Eastman's gang. His most intimate assistants at this were three Jews, **Harry Horrowitz** ("Gyp the Dashing"), a famous bouncer, sharp-shooter and bomb-thrower; he boasted that he was able to put any man across his knee and break his spine that way; **Jakob Seidenschnur** ("Whitely Louis") was also a thug who used beatings and the revolver, while **Louis Rosenberg** ("Lefty Louis") was mainly a thief.

The special interest to which this gang devoted itself was the gambling 'hells,' and their specific method was to foster and protect the richer ones in return for a certain indemnity, but they held up and robbed the poorer ones. That was a profitable and dangerous business. The owners of the little "joints" did not have enough money to secure for themselves the protection of a gang or to bribe police officials; there, they actually stood defenseless.

For years Zelig earned huge money in this manner, until death caught up with him, too. He had a violent feud with **Rosenthal**, the Jewish owner of a gambling hell. The enmity went so far that Zelig decided upon the death of Rosenthal. One day, Rosenthal was in the Hotel "Metropol" on Broadway and was eating his evening meal. A well-dressed man stepped up to him and said that someone wanted [165] to speak to him on the street. Rosenthal's clients were of the sort that avoids bright lights. Without suspicion, he walked outside. Zelig and his bandits were waiting for him out on the street. They killed him with several shots and fled in an automobile. Yet Zelig did not survive this triumph for very long: a short time afterwards a competitor, the Jew **Phil Davidson**, shot him down as he was about to leave a street car.

In the chronicle of criminality of New York, one can find countless Jewish names. Let us name just the gang leaders: **Johnny Spanish**, **Johnny Lewinsky**, **Tanner Snith** (Goldschmidt), **Jakob Dropper** (Nathan Kaplan), **Louis Kuschner** (Cohen), **Jack Organ** (Klein), **Salomon Shapira**, **Sam Epstein**, **Izy Presser**, **Harry Stein** (the murderer of the woman of the *demi-monde*, Vivian Gordon). It serves no purpose to examine their misdeeds any more closely. It is always the same: paid assaults, alcohol and drug smuggling, procuring, corruption of officials, fencing, robbery and murder.

Here, in the Underworld of New York, free to develop itself, the "comic" nature of the Jew reveals itself in its true, horrendous shape.

Not only greed for money, but greed for power is the mainspring of the Jewish criminal. For him, therefore, the money is but a means to an end, a means for the obtaining of power over men. The Jew is neither "comical" nor merely "materialistic." He is, first and foremost, "political," but in the sense of a boundless drive for power that shrinks from nothing in order to attain the desired goal.

So it is no wonder that Jews again and again appear as murderers in political mask. The infamous assassinations of modern times have been perpetrated by Jews -- a fact that up to the present day has been overlooked only too willingly.

For example, it is almost completely unknown that the murderer of the American President MacKinley was the Jew **Leo Czolgosz**, in collaboration with the Jewess **Emma Goldmann**. Let her be recalled to memory once again(1).

On 6 September 1901, President **MacKinley** arranged a reception on the occasion of the Pan-American Exhibition in **Buffalo**. According to American custom, the citizens have the right to shake the hand of the President at such public receptions, at which they walk up to him, [166] one behind the other. In the line of those waiting, a "young, well-dressed man in a frock coat and top hat" (as the papers then were able to report) also approached the President. He held a handkerchief in his left hand, while with his right hand he gripped MacKinley's hand. Suddenly, with a revolver hidden under the handkerchief he fired off two shots at the President at point-blank range, which had frightful effects. The perpetrator was the Polish Jew **Leon Czolgosz**, who had travelled to Buffalo alone in order to convert into action the plan which had been previously precisely decided upon with his Jewish accomplice, **Emma Goldmann**.

On 14 September, MacKinley succumbed to his critical wounds, and on 24 September the jury found the assassin guilty; two days later the decision of the Court was announced that condemned Czolgosz to death in the electric chair.

The Jewish murderer of MacKinley was well-known to the American police. In the album of criminals of the United States, there was already a comprehensive description of his personal data; the newspaper *Post* of 21 September 1901 discovered very interesting details from this:

"Leon Czolgosz, alias Frank Niemann. Father of the criminal is of Polish (!) nationality. Residence in Cleveland. The assassin grew up in an area there which is especially strongly infected by Anarchism, found his life as a simple wire-worker too arduous and therefore found a way to live differently. He took over a bar in which an **Anarchist club** was established. He then knocked about in many cities, but most of all in Chicago. Here, his involvement with other Anarchists, especially with Emma Goldmann, was noted. This woman, despite her extremely unsympathetic character, seems to have made a great impression upon Czolgosz. He explicitly stated that he was spurred on to his crime by the speeches and letters of this woman. Since it is known that the murder of the King of Italy (Humbert) was hatched in Paterson [*sic* -- perhaps this should be Patterson (NJ)], the murder of the President thus appears to be only a further link in the chain of such crimes."

These facts indicate that President MacKinley fell victim to the **Anarchist-Jewish** clique, led by the Jewess Goldmann and her accomplice Czolgosz, who liquidated their "sentenced-to-death" target with as much coldness as calculation.

But who still remembers that the founder of the German *Reich*, **Otto von Bismarck**, but for a narrow margin, would have likewise fallen victim to a Jewish murderer?

[167] The **assassin who attempted Bismarck's life** (1) was the Jewish student **Ferdinand Cohen**, a step-son of the democratic writer Karl Blind, who was then living as an emigrant in London, and who had a leading role participating in the Baden revolt of 1849. The murderous attack took place shortly before the outbreak of the Prussian-Austrian war, in which Bismarck was seen as the most hated man in Prussia, above all as a consequence of the conflict with the *Landtag* [state legislature]. When, on the afternoon of 07 May 1866, after a talk with King Wilhelm I on the central promenade of the "*Linden*," he returned to his apartment on the *Wilhelmstraße*, Cohen, who was at the corner of *Shadowstraße*, shot twice at the unsuspecting man from behind and at point blank range; only one bullet grazed him on the side -- and, as Bismarck quickly turned around, he shot a third time. That shot wounded him lightly in the right shoulder. After Bismarck succeeded in seizing Cohen by the right wrist, the latter switched the revolver to his left hand with lightning speed and fired twice more; the first of the two shots missed Bismarck, but the second bruised his ribs. As if by a miracle, Bismarck remained almost unscathed. He was now able to

hand over the assassin to several officers and soldiers who happened to be marching past, and they delivered him to jail. During the same night, Cohen took his own life. In one letter, written to his step-father before the crime, he had declared he wanted to kill Bismarck because he saw in him the "worst foe of German freedom." Whether he was acting from his own impulses, or who his controller behind the scenes might have been, could no longer be discovered due to his suicide.

What would have become of Germany, had the bullets of this Jew reached their target?! Probably the same thing which became of Austria-Hungary after the murder of Count Stürkgh, and of Russia after the murder of the Minister-President Stolypin by the Jews Adler and Bogrov.

In the middle of the war, on 21 October 1916, the Minister-President of the Austro-Hungarian monarchy, **Count Stürkgh**, was shot by the Jewish Marxist **Friedrich Adler**, the son of the founder of the Austrian Social Democracy, Viktor Adler. Scarcely two years later, the Austro-Hungarian state collapsed.

The murder of Minister-President Count Stürkgh by the Jew Adler was of decisive significance for the tragic history of Austria-Hungary. The Jewish-Marxist Revolution followed the Jewish [168] acts of assassination and the establishment of the Jewish rulership of the so-called "Austro-Marxism" in Vienna.

The Jew Adler was, beyond all sense, commuted to 18 years of imprisonment, a sign of the full extirpation of the concept of law and of political consciousness in Austria. His racial comrades liberated him, of course, in 1918, and he was unanimously chosen, in triumph, to be Chairman of the Austrian Social-Democratic party! This unhanged Jewish murderer thereupon immediately developed an extraordinary industriousness at the pursuit of the Jewish plans for world power. He organized the so-called "Two-and-a-half Internationale," which stood between the 2nd and the 3rd Internationale. He performed handyman services for his Bolshevist racial comrades Aron Cohn (Bela Kun) and Szamuely during their bloody rule in Budapest and played a leading role in the infamous Conference of the Three Internationales in Berlin in 1922. The union of the 2nd with the Two-and-a-half Internationale in the so-called "Socialist Workers' Internationale," at whose first congress in Hamburg this Jewish felon was elected General Secretary, is ascribed to his personal influence. Friedrich Adler occupied this position unhampered for years -- a Jew on whose hands clung not only

the blood of the murdered Minister-President Count Stürkgh, but also the blood of numberless victims of the Judeo-Bolshevist Terror in the world.

It is superfluous to mention that Friedrich Adler was already playing a prominent role in the Social Democracy of Austria **before** his crime of murder, namely as Secretary of the Party. In this capacity he was openly committing treason, whose crowning moment was the murder of Stürkgh.

It is almost incomprehensible that the murder of Count Stürkgh by a Jew has been given so little attention right up to the present, all the more incomprehensible when one considers that a short time thereafter, the Hungarian Minister-President during the World War, **Stefan Tisza**, was also murdered by a Jew.

Various attempts at assassination were made by Jews against the Count **Stefan Tisza** (1) (born 22 April 1861), who was Hungarian Minister-President from October 1903 to June 1905 and then again from June 1913 to May 1917, and who very forcefully opposed democratic suffrage; for Jewry, which for centuries had understood how to win for itself [169] all leading positions of intellectual life in Hungary, saw its chief foe in Tisza. The first assassination attempt occurred on **07 June 1912** in the Budapest parliamentary hall, by a Hungarian *Reichstag* deputy, the Jew **Julius Kovacz**, when Tisza in his capacity as *Reichstag* President had exerted himself with energetic resolve to break the continuing obstruction of the opposition party. The shots missed, and the would-be assassin was deliberately acquitted by a Budapest jury-court. In June of 1918, Tisza's murder was decided upon by the most extreme left wing of the Hungarian Social Democratic Party -- which included, among others, **the Jews Paul Kéri, Otto Korwin-Klein, Dr. Eugene Lásslo (actually: Levy) and Dr. Landler**. The first attempt to execute the decision was the -- likewise unsuccessful -- attempt of the Jew **Johann Lekai-Leitner**, one of the disciples, filled with anarchist ideas, of the subversive Karolyi Party. As Tisza was leaving the Budapest House of Deputies on **16 October 1918**, Lekai was waiting on the street to shoot down the Count with a revolver, which was, however, able to be knocked out of his hand in time. Although Tisza still remained unharmed this time as well, two weeks later his fate, which he had already expected for so long, overtook him at last: already, at the news of Stürkgh's murder, he had declared: "I believed that I would be the first." The instigator of the murder was the already mentioned 39-year-old journalist **Paul Kéri**, who was a friend

of the bitterest political enemy of Tisza, the Minister-President of the government after the overthrow, Michael Karolyi. He first arranged the plan with the later President of the Military Council, Emerich Csernyák, and acquired several sailors for carrying out the crime. On the morning of 31 October 1918, the day of the overthrow of the government in Hungary, the Jew **Marcell Gaertner**, a 37-year-old chemist, proceeded to Tisza's Budapest Villa, Roheim, and personally sought out the Count in order to use the opportunity to scout out the scene of the crime. In the afternoon, all the conspirators assembled in the Budapest Hotel "Astoria," where Kéri informed them about the vicinity of the crime. Then they went by two cars to the scene of the crime. While **the two Jews kept themselves well away at a safe distance** -- **Kéri** remained on the street, **Gaertner** in the lobby -- four soldiers, the Navy Sergeant Stefan Dobó, the midshipman Tibor Sztanyikovsky and the sailors Theodor Horvát-Szanovics and Josef Pogány, entered the room, engaged the Count, who fearlessly confronted them, in a short conversation and then shot him down at the side of his wife with their weapons. The overthrow, the government of Karolyi, and then the [170] Bolshevist Soviet regime in 1919 made any clearing up of the murder and a prosecution of the perpetrators impossible at first. It was just in the Fall of 1919 that some of them were arrested. At the trial before the military divisional court in Budapest (02 August - 15 September 1920), the soldiers involved, Dobó and Sztanyikovsky, were condemned to death by the rope (Czernyák, Horvát-Szanovics and Pogány had escaped abroad), at a following trial before the Budapest Criminal Court, proceedings were started against the civilian perpetrators (12 April - 05 October 1921). **Kéri** as the instigator of the crime was likewise sentenced to death by hanging, Gaertner as accomplice was sentenced to 14 years imprisonment. **Kéri** was then later exchanged along with other Hungarian Communists for the Hungarian officers, prisoners of war, who had been held as hostages by the Soviet Union.

Unfortunately, a typical case; the Jewish murderer is treated as a "political" criminal and escapes his punishment. In this case it is all the more incomprehensible, when the connection between the murder of the Minister-President Tisza by the Jew Kéri has a direct connection with the establishment of the Judeo-Bolshevist regime of blood of Bela Kun (Aron Cohns) which followed it in Budapest. The Jewish crime of murder as prelude to the Judeo- Bolshevist overthrow of the government -- that is a legal sequence of events.

So it was, also, in Russia.

On 20 March 1911, the body of a boy was discovered by children playing on a plot of undeveloped land on the edge of the city of Kiev(1). It was found in the sitting position, the hands were bound behind the back with string. The body was dressed only in a shirt, underpants and a single sock. The body showed wounds without any kind of blood traces being found in the hole [The body was found in a excavated pit on grounds which had been used as a source of clay and which therefore had many clay pits; for a more detailed account of this and of other cases of alleged Jewish ritual-murder, see Hellmut Schramm: *Der jüdische Ritualmord: Eine historische Untersuchung*, 1943; English translation by R. Belser available on CD.]. It soon turned out that the body was that of the student of the first class of the Kiev church school, **Andrei Yuschinski**. The forensic examination discovered the following wounds on the body of the child: 7 puncture wounds on the upper scalp and on the back of the head; 1 on the left temple, 13 on the right temple; on the right side of the neck, 7, on the larynx, 2; beneath the lower jaw, 1; on the right side beneath the armpit, 4; on the back, at the right side between ribs and pelvis, 4; on the left side of the chest, beneath the nipple, 7; on the sternum, 1: a total [171] of 47 stab wounds. The loss of blood from the inflicted wounds was so great that the body was nearly empty of blood.

The attempts of the Jews to mislead and cripple the investigation began immediately. The investigation was first in the hands of a certain Krassowski, who a year later was supposed to be arrested and brought before the Court on charges of offenses against his official duties. His predecessor, Mischtschuk, Director of the Kiev Criminal Police, likewise fell into the clutches of Jewry and later was convicted by the Senate on charges of forgeries and abuse of office.

Menachil-Mendel Beylis was arrested only on 22 July. Precious time had been lost during which the state organs had been systematically led astray by the Jews. Thus, for example, the murdered boy's own parents were arrested on 24 March on the basis of information from the Jew Barschewski. After 14 days, they had to be released again since their complete innocence could be proved. Directly after this, the boy's uncle, Theodor Neyinski was accused by another Jew. Here, too, the denunciation turned out to be totally without merit. During the trial proceedings, even the defense of Beylis, which was in the hands of the most celebrated attorneys of that time, had to frankly admit that the relatives of the murdered boy were completely innocent of any part in the crime.

Nevertheless, the Jews did not yet admit defeat. They regarded the accusation against Beylis, as always in such cases, as an accusation against Jewry as a whole, and pulled out all the stops to get Beylis off. An endless series of briberies, threats, denunciations, challenges, propaganda and interventions was put into play by them in order to set the investigating authorities, the jurors, the judges, the experts, but above all public opinion in Russia and in the entire world, in favor of Beylis and against his "anti-Semitic enemies."

The Jews invented ever newer versions. The unfortunate youngster was supposed to have been murdered by three characters of the Underworld in the residence of a woman, Vera Cheberak. This, too, was later shown to be a lie, although the Jews offered Vera Cheberak 4000 *Rubels* for a "voluntary confession."

It came out, namely through unimpeachable testimony, that on 12 March 1911, toward 8:15 A.M., i.e., perhaps an hour before the beginning of his martyrdom, the boy had been standing with some playmates at the entrance to the Sayzev factory, and then from there began to play with other playmates on the lot lying in front of it. The children were startled by Beylis and [172] two other Jews. They ran off in different directions; the boy Yuschinski, however, was seized by Beylis and dragged off in the direction of the factory. It seems extremely remarkable and suspicious that the two most important eyewitnesses for Yuschinski having been dragged away by Beylis, Schenya and Valya, died shortly after the arrest of Beylis. Beylis was arrested on 22 July: on 08 August Schenya died, and ten days later, Valya --

Menachil-Mendel Beylis, 39 years old, was an employee of the brick factory in whose oven works the crime almost certainly was committed. The brickyard had formerly belonged to a rich Jew, Ion Mordkovitch Sayzev, who had made his wealth, including the brickyard, over to the Jewish surgical clinic. Until the death of Sayzev in 1907, Beylis enjoyed his especial trust, since he, just like the old Jew, belonged to the sect of the Hasidim. On behalf of old Sayzev, each year Mendel Beylis baked about 3000 pounds of *matzot* on Sayzev's estate in the presence of a rabbi. Beylis belonged to the leading Jewish clique of rabbis and *schächter* [= Jewish ritual-slaughterers] in Kiev. His friend, Feifel Schneerson, who, as later developed, had been stalking Yuschinski, also belonged to it. [The Schneerson dynasty of Hasidic rabbis produced no less than *three*

individuals who came under strong suspicion and/or charges of ritual-murder over the course of two centuries. The late Rabbi Menachem Schneerson, revered as a messianic figure by the world-wide enclaves of his followers, died only recently -- around the turn of the 21st century -- and was a serious power broker to whom heads of state deferred and gave a constant stream of brotherhood and humanitarian awards, concessions, etc., etc., despite the rabbi's unequivocal position in support of Jewish supremacy.] After the murder, Schneerson disappeared without trace. Incidentally, he was a descendant of the famous Rabbi Salomon Schneerson, one of the founders of the Hasidic sect. His father was a *schächter* and a relative of rabbis.

The forensic experts, the most outstanding experts in this field in pre-war Russia, made the following report concerning the murder(1):

The boy is pushed into the pit in which clay is found. He receives some punctures through his cap; however, as yet he does not lose consciousness. He is seized and his hands held firmly. One of the murderers holds his head and plugs his nose and mouth, while the other murderer inflicts wounds in such places as are rich in blood supply. In particular, he receives a puncture in the left temple which strikes the artery and produces a fountain of blood. Directly after this his coat is pulled off and his shirt collar removed and he receives 7 puncture wounds in the neck, which strike veins as well as arteries. This again results in a forceful outward gush of blood. The body of the victim is at this point somewhat inclined to the left. There is now a pause of 5 to 8 minutes during which the boy is bleeding [173] to death. He loses 5½ glasses of blood, i.e., about 1½ kg. The victim then receives some further lethal punctures into the liver and kidneys and finally a stab into the heart.

Only the Petersburg surgeon Pavlov, who had obviously been bribed by the Jewish defense, gave a dissenting report. It suffices to indicate that Pavlov used the following expression in his expert opinion: "Herr Yuschinski, this young man -- had a somewhat comical wound inflicted in the region of his waist. . ." Of the theological experts, only the Catholic Prelate Pranaitis dared to speak of the fact that in the Jewish books on law ritual-murder is dealt with.

At the 34th session, on 28 October 1913, two questions were put to the jurors. The first question asked whether it was proven that on 12 March 1911 in Kiev, in a room of the brick factory which belonged to the Jewish surgical clinic and which was under the management of the

merchant Markus Sayzev, the thirteen-year-old boy Andrei Yuschinski first received a series of wounds, by which he lost five glasses of blood, and later new wounds, for a total of 47, which produced a nearly complete exsanguination and finally caused his death. The second question asked, if the above was proven, whether then the accused Menachil-Mendel Baylis, from motives of religious fanaticism, with forethought and deliberation, and with the participation of other persons who could not be discovered, had committed this crime.

The jurors said yes to the first question and no to the second. Thus ended the trial with the finding of the crime, but without determining the criminal.

The question concerning the perpetrator has remained unanswered to the present day. As with all ritual-murder trials of more recent times, the Jews have been not been able in this case, either, to produce proof of their innocence. That, in actuality, is a proof of their guilt, since at least in the case of Beylis they had unlimited means at their disposal, and beyond that the sympathy of the entire misled public and also the full support of the police and the judicial investigative authorities, who regrettably were only too little "anti-Semitic" in attitude.

Some years later, Jewry nevertheless subsequently furnished proof of its guilt and its evil conscience. All persons who had participated in the trial as judges, as officials of the state attorney's office, as members of the administration of justice or who otherwise acted in the trial against Beylis, were shot immediately after the seizure of power by the Bolshevists without any judicial procedure. While Menachil Beylis enjoyed his pension as "martyr of Jewry" in peace and quiet [174] in Palestine, the prosecuting attorneys Wipper and Schalpliski, the Kiev President of the Court, Boldyrev, the judges Yevashoff and Vigura and the Justice Minister Zheglovitov, fell to the bullets of the Jewish Cheka. The defense counsel of Beylis, the Jews Grusenberg and Sarudny, on the other hand, were appointed to the Senate by the government of the half-Jew Kerensky. Andrei Yuschinski, the martyr of the Russian people in its struggle against Jewry, had been long forgotten. And who today thinks of this thirteen-year-old Russian youngster who bled out his life under unspeakable torture at the hands of the Jewish ritual-slaughterers?!

The Minister-President of the Russian Empire, **Stolypin**, fell as the first victim of the Jewish "revenge for Beylis."

Stolypin came to Kiev when the struggle over Beylis had reached its peak. In the eyes of the Jewish murderers, he was the most important obstacle which stood in the way of their criminal desires. He was "guilty" of the fact that the Russian government had dared to charge a Jew with murder. Stolypin had to die so that Beylis and the Jews could "live."

Up to the present day, the murder of Stolypin is been presented in a totally distorted manner. No one till now believes it necessary to call attention to the crucial fact that his murderer **Dmitri Bogroff** was in reality **the Jew Mordko**. Let us try to determine the true facts of the case(1).

On the evening of 01 September 1911, the victor of the Revolution of 1905, the creator of the revolutionary Russian peasant reforms, the Minister-President **Peter Stolypin** was murdered by two shots from a revolver while at the Czar's side, during a gala performance in the Kiev city theater. The assassin was arrested at the scene; it was the Jew Dmitri Bogroff.

The enormous Russian Empire was shaken to its foundations by this act. Stolypin was the great hope of the nation. He had found the way to lead the Empire between reaction and revolution, along the the road to reform, recovery and the national new order. He was a political personality [175] of the caliber of Bismarck, this powerful man with the broad shoulders, who seemed to be but lightly bowed from the burden of the huge historic responsibility. Three attempts to murder him had already been committed, the last on 12 August 1906, at which several dozen innocent bystanders had been killed. Revolutionaries incited by the Jews had thrown a bomb at his country house. The balcony on which the Minister-President was drinking tea with his family plunged far below. He himself remained unwounded, but two of his children were crippled from thence forward. But the constant threat to his life could not divert him from his path. He knew that he was a man consecrated to death and nonetheless did his duty.

How did this murder come about, why did it happen in **Kiev** in particular? The best explanation is furnished by some sobering figures.

The number of inhabitants of Kiev in the year **1874** amounted to 127,000, among which there were 14,000 Jews. In **1910**, a year before the murder, the population figures for Kiev had grown to 470,000, of which 51,000 -- 11% -- were Jews. Then came the murder, the

Revolution, and the breakthrough of the Jews into power. Until **1926**, the total population figure for Kiev remained essentially stable (**1926** = 493,873), but the number of Jews had climbed to approximately three times what it had been, to 140,256 -- i.e., **28.4%**. Today [ca. **1937**], according to official Soviet figures, the percentage of the populace which belongs to Jewry has climbed to **35%**, but actually probably amounts to at least **50%**(1).

These few numbers say it all. Jewry has besieged and finally conquered Kiev. It has won the breakthrough battle in Southern Russia and occupied the old capital of the Holy Russian Empire. Where are the approximately 100,000 non-Jews, whose places in Kiev have been taken by Jews? They have been supplanted, driven out, exiled, shot and starved to death. Then, in **1911**, the national struggle against Jewry, the defense of the people against the incursions of the Jews, had reached its zenith. The Jews had already occupied the most important positions of power in public life and the economy in Kiev. The masses of the people put up ever more fierce resistance. The Jews responded with revolutionary agitation, with "expropriations," with terror, [176] with crime and murder. Beylis was the first Chekist, who fed on the torment of his helpless victim, the young Yuschinski. Later, the Checkist leaders Laziß, Schwarzmann and Luponitz followed; they no longer needed a "symbolic" victim of a ritual-murder; into the place of the "substitute" stepped the entire Russian and Ukranian people.

In the act of ritual-murder, the Jew kills his victim (as in **hostage-murder**) in "representation" of all non-Jews, over whom he does not yet have power; in the Cheka- murder [i.e., murder by the Soviet secret police], he **makes real** his "ritual." The murder of a hostage is a secularized ritual-murder; Cheka-murder is mass ritual-murder actualized, and the ritual-murder is an **anticipated** and **vicariously enjoyed** Checka-murder.

Thus it was in Kiev. The gate to the fortress had to be blown open -- that was taken care of by Mordko-Bogroff with the shots from his revolver.

Already, after his sentencing, on 10 September Bogroff delivered to the Colonel of the Ochrana Ivanoff a "final confession" written by his own hand, in which he explained in detail that he had been active in service to the Ochrana for long years, and had played the role of a *provocateur* for a regular monthly payment of 100 *Rubels*; but this informant role of his had been discovered by the revolutionary Anarcho-Communists

and he was given a deadline of 05 September, after which the sentence of death was to be carried out on him by his comrades. In his desperation, he had wavered between suicide and a crime by which to rehabilitate himself, and at last decided to perform a sensational assassination; thanks to the favorable circumstance that he had received a card of admittance into the theater, he had carried out the murder of Stolypin. In other words, he had been for years a collaborator of the Ochrana and had committed the murder in this capacity.

This post-judicial "confession" of Bogroff had the effect that a storm of outrage over the criminal methods of the Ochrana swept through all of Russia and through the entire world, outrage over the "bloody Ochrana," which itself bred the criminals whom it pretended to fight. -- Opinion was and is "unanimous" in believing that Minister-President Stolypin was killed by the Ochrana itself, for whatever dark and impenetrable reasons. The whole depravity and corruption of the Czarist system was thereby demonstrated for all time.

Considering all this, what does the **truth** about Bogroff appear to be?

Dmitri Bogroff was born on 29 January 1887, the son of a Jewish landlord and attorney, who had at his disposal assets of about 1 Million Marks and who played a considerable role in [177] Kiev society. The father belonged to the left wing of the Constitutional-Democratic Party. His son Dmitri received a very good education; In 1905 and 1906, he studied at the University of Munich. In 1908, Dmitri was in Meran, Leipzig and Paris, in February 1910 he took the final bar examination, travelled to the Riviera and then, in February 1911, began his practice in the office of the attorney Goldenweiser in Kiev.

It is clearly evident from this short biography that the Jew Bogroff hadn't the remotest thing to do either with the "working class" or with Socialism, that he led the life of a well-to-do Jewish intellectual. In the last period of his life, his father also transferred to him the management of the property in Kiev, so that Dmitri in no sense experienced any sort of material need. Nonetheless, as was proven and admitted, he entered the service of the Ochrana, which he justified in his later "confession" by the fact that he still wanted to have a "certain sum of money beyond" what he already had. From the Ochrana, he received 100 - 150 *Rubels* monthly. He worked for them for about 2½ years, and under the names Alemsky and Mordko.

That is the first apparently unexplained contradiction in the behavior of

the Jew Bogroff. He certainly was not in need of the money from the Ochrana. Why, then, did he enter its service?

Dmitri Bogroff described himself as a follower of the Anarcho-Communists, who took the position that the entire state and economic order must be wholly destroyed. He subscribed to the so-called "Platform of the London Congress of Anarchists" of 1881, which had announced the slogan of the "Propaganda of the Act."

"The Anarchists take the position that **every means is permitted** for attaining their goals, and the rejection of the law is their highest principle."(1) The Anarchist organ *Die Freihiet* [*Freedom*] in New York, 25 January 1885 (Nr. 4), declared the following guidelines for conduct, which were also applicable for Bogroff(2): "One must attack when and wherever possible! The more quietly the lackeys of the order can be liquidated, the less danger is connected to the [liquidation of the] more prominent members. The revolver is good, when extreme danger threatens; dynamite should be used only for the most serious political campaigns. Otherwise, **the dagger and poison are very practical means of propaganda**."

That was the *Weltanschauung* [world view] of the young Bogroff.

[178] He belonged to a group of Anarcho-Communists in Kiev, but soon decided to act completely alone and independently. Very remarkable is his statement of 02 September 1911, to the effect that those alleged Anarcho-Communists "in the main pursue purely predatory goals." In the same statement, Bogroff explains: "I decided to furnish made-up reports to the Petersburg Division of the Ochrana or to the police department, in order, out of revolutionary objectives, to have close contact with these authorities and to become familiar with their activities." The investigation made after the murder showed that Bogroff had in reality not performed any service of value whatsoever for the Ochrana, but rather only pretended to belong to it. He was an agent of the Ochrana in 1907 in Kiev, in Petersburg in 1910, and then again in Kiev in 1911.

The result of the aforesaid investigation, which was conducted by Senator Trussevitch, was:

"One can maintain with complete correctness, that Dmitri Bogroff, who was well-known to the Kiev division of the Ochrana as a revolutionary Anarchist, led Kulyapko (Director of the Kiev Ochrana) around by the

nose and exploited the Ochrana for his own revolutionary aims."

Senator Trussevitch came to the conclusion that the persons who had been entrusted with the guarding of the Czar in Kiev, namely Kurloff, Colonel Spiridovitch, Councilor Verigin and Colonel-Lieutenant Kulyapko, were guilty of a criminal negligence in office and must be made to answer for it.

Without a doubt, Trussevitch was correct. Bogroff, as one of his own comrades, Sandomirski expressed it, was a "*Provocateur* without provocation," or, better said: the Jew Bogroff not only incited the Anarcho-Communists, he incited and also betrayed the Ochrana. He was a *provocateur* raised to the second power. Accordingly, Dmitri Bogroff was a second and still worse Asev, because he instigated, prepared and personally carried out the murder of Minister-President Stolypin. By so doing, he consciously renounced having his own "revolutionary role" come to light. Rather, he described himself as an agent of the Ochrana, in order to add a yet enormous propagandizing effect to the effect of the murder -- the total defamation of the Ochrana. Indeed, the result of this was that not only the Ochrana, but he himself had bad repute in the (non-Jewish!) world. But to his Tribe, he had the status of a "super-hero." For example, this is how his brother, W. Bogroff writes of him:

[179] "Dmitri Bogroff brought still more than his life as a sacrifice to his revolutionary ideas, as he understood them: he sacrificed his revolutionary name and his revolutionary honor."

So much for the brother. In reality, of course, it has turned out differently. Dmitri Bogroff did not act as a "Revolutionary" and did not sacrifice his life and his "honor" in any sense to a "revolutionary idea"; **rather, he acted as a Jew and executive of the Jewish struggle for power**. There is abundant evidence for this in the utterances of the murderer himself.

For example, from Munich Dmitri Bogroff writes a letter to his parents, in which he comes to speak of the defense of the people against Jewry in Russia, the so-called pogroms, and then adds that he "cannot remain calmly abroad while in Russia people are beaten" (in place of "people" the word "Jews" should be used). In a completely confidential talk with the revolutionary Jew Lasareff in Petersburg in 1910, Bogroff communicates his goal of killing Stolypin. He tries to make clear to his racial comrade that, logically, he must perform this action entirely by

himself, so that no persecution of the Jews will be caused by it, but that he is counting upon the "understanding" of his racial comrades. He says, to wit(1): "**I am a Jew**, and permit me to remind you that today we are still living under the rule of the Black Hundreds (anti-Semites). The Jews will never forget the Kruschevanovs, Dubrovins, Purischkevitches and like malefactors. And Herzenstein? And where is Yollos? Where are the hundreds, the thousands, of Jews who have been torn to pieces -- men, women, and children with bellies slit open, with noses and ears cut off(?!) . . .To point out the truly guilty to the masses is the duty of the Socialist parties and the intelligentsia anyway. You know that the leader of violent reaction is Stolypin. I come to you and say to you, that I have resolved to eliminate him."

These words of Bogroff are not to be outdone in their frankness. There is only one statement yet which is worthy of a place beside it: the statement of the Jew David Frankfurter, the murderer of Wilhelm Gustloff in Davos. David Frankfurter, like Dmitri Bogroff, confesses openly that they have acted as Jews. Neither for Frankfurter nor for Bogroff is it a matter of being "Socialists," "Anarchists" or "Revolutionaries" -- it is a matter of being instruments of the Jewish war against humanity, of being Jewish murderers.

[180] In another, strictly secret talk shortly before the murder with the Anarchist Lyapkovski, likewise released from jail, Bogroff explains(1): "**I am a Jew**. With a murder of Nicolaus [the then Romanov Czar, Nicolas II], I would cause an enormous persecution of the Jews. Better yet to murder Stolypin. Thanks to his policies, the Revolution is suffocated and reaction has set in."

Therefore, here, as well: the dam against the Revolution of Jewry must be broken through. Stolypin, who stands in the way of the struggle for control by the Jews, must fall.

On 11 September 1911, Bogroff was hanged.

The escape plan, which he had layed out with the help of his racial comrades, had failed.

So much for the case of Bogroff, who dealt a lethal blow to the anti-Jewish Russian Empire. An instructive example of the complete ruthlessness, cruelty and deliberation of Judeo- Bolshevist criminality, an instructive example, also, of the myopia and superficiality of the state defense for warding off revolutionary-criminal efforts; a defense

which marched on past the essential core of these efforts, the **Jewish** core, and believed that it could place Jews in the service of this defense, even as *provocateurs*. The Jew as a *provocateur* -- as shown by the cases of Asev and Bogroff --- is always a "*Provocateur* without provocation," a **super-provocateur**, whose provocation is directed not against the overthrow [of the state], but against order, law, and the freedom of the people.

The Jew as informer is as customary a phenomenon as the Jew as swindler, as fence or as spy.

Still one more historical example of this.

On 05 March 1917, among the first orders of business of the "Report of the Provisional Government," there was published in Russia a prescription for the establishment of an "Extra-ordinary Investigatory Committee for the Discovery of Unlawful Official Dealings of the former Minister and higher officials." The commission met in the just-captured Winter Palace. It questioned a total of 59 persons, among them nearly all of the former ministers, state secretaries, governors, generals, the directors of police departments, well-known politicians and other personalities of the old regime(2).

[181] Two topics in particular occupied the investigatory commission, which, incidentally, "met" so long that they themselves were hunted down and themselves interrogated by the victorious Bolshevists: the case of Rasputin and the question of provocation as means of struggle against the revolutionary parties by the old Ochrana (political police). The origin, composition and activity of this commission puts it beyond any suspicion of enmity toward Jews. On the contrary, it was a "prosecuting authority" staged by the Jews against the anti-Semitic old regime. All the more potently incriminating and irrefutable was the evidence of criminal double-agentry and political murders of the Jews, which was unwillingly brought to light by the commission -- the devastating facts about such "outstanding" representatives of Jewry as the *provocateur* Asev, the informer and swindler Manassevitch Manuilov, the jeweler and gambling club owner Simanovitch, the Court banker and traitor Rubenstein, etc.

The commission deliberated long and broadly over the famous "instruction for the organization and performance of internal surveillance," the basis for the highly developed system of provocation at the Ochrana. This instruction begins with the sentence: "The single

reliable means for securely informing the organs of investigation about revolutionary work, is the establishment of an interior agency. The entire efforts of political observation must be directed toward the object of discovering the center of revolutionary organizations and to liquidate it in the moment of the highest development of its activity."

Certainly the system of "trusted people" and agents is as old as the history of the state itself, since there is hardly any other means for [acquiring] information about opposing organizations and for fighting enemies of the state. The very well thought-out instruction of the old Ochraca had foreseen all eventualities, incorporated all security measures, to create a well-functioning system of surveillance. And yet, this instruction, with its system of highly-disciplined provocation, without a doubt played an essential part in the collapse of the czarist state. The reason is to be found in the fact that the instruction and the Ochrana had no sensitivity for or view of the one decisive fact: the basic criminality, the fundamental revolutionism of Jewry. There were no proscriptions against the use of Jews as agents and informers. Thus Jewry succeeded in penetrating the Ochrana, in corrupting it and misusing it for the Jewish efforts at overthrowing the state. The Ochrana thought that it [182] was using the Jews, but in actuality was itself being used by the Jews. [This is the entire story, played out over milennia, of the interaction between the state and the Jews!]

The "classical" figure of the revolutionary Ochrana-Jew will always remain **Yevno Asev**, a figure about which just as many legends have been spun as about the figure of Rasputin. All these legends are deliberately silent about the Jewish core and represent him intentionally as a "betrayer of the Revolution." In reality, Asev was definitely, to be sure, a traitor to the honorable revolutionaries, and equally as much a traitor to his task-masters at the Ochrana. He was "loyal" only to his **Jewish** mission and fully consistent in executing it. The mission of the Jew Asev consisted, just as did that of the other Jewish *provocateurs*, revolutionaries, journalists and bankers, of nothing other than the simultaneous misdirection and corruption of the revolutionary powers on the one hand, and the corruption and misleading of the state apparatus on the other. These Jews prevented the finding of any positive outcome of the conflict between people and state in Russia, and thus prepared the way for and brought about the Jewish-Bolshevist seizure of power.

Asev was born the son of a Jewish tailor in Russia and studied in Karlsruhe, where he took the examination to qualify as an engineer. As

a student, he already pretended to enter the service of the Ochrana and simultaneously the foreign branch of the Social-Revolutionary Party, an agrarian-revolutionary organization, which until its liquidation in 1918, represented the the strongest revolutionary movement of the Old Russia. The Social- Revolutionary party or, as abbreviated, SR, was committed to terrorism. The direction of all terrorist operations was in the hands of the combat center, to which, besides the Jew Chernov, the famous terrorist Boris Savinkov belonged. In 1903, Asev joined. Asev was getting a princely salary from the secret Division A of the the Ochrana, and presumably also money for the financing of the SR operations as well. Now he unfolded his criminal activity by betraying the revolutionaries and terrorists to the Ochrana, while at the same time organizing and carrying out murders of prominent personalities. From the large list of the murders in which Asev had taken part as instigator and organizer, let us consider above all the murder of the Minister of the Interior, Pleve, on 15 July 1904, as well as that of the Governor General of Moscow, Grand Duke Sergius, on 04 February 1905. Grand Duke Sergius was ripped into pieces by the bombs of the Asev organization. Asev crowned this crime by delivering up to the police the deluded perpetrators, who had no inkling of the fact [183] that they were brought to disaster by a Jew. They were hanged.

Whenever the Ochrana began to become suspicious of Asev due to a series of successful operations of the SR, this Jewish criminal always delivered up a number of hapless revolutionaries to the hangman. Thus, for example, in 1908 he betrayed the entire combat organization of the SR, which resulted in the hanging of seven men. However, if any kind of suspicion toward him in his own ranks of the combat organization began to be bruited about, he saw to it that there was a successful assassination and again started out with a "clean" slate with his comrades. It was only in the year 1908 that this Jewish beast was unmasked by a rival; and a rival of his employer, General Gerassimov, the Police Director Lopuchin, made haste to confirm this revelation. Thereupon -- nothing happened. Asev was "brought to justice" neither by the Ochrana, nor by the Social-Revolutionaries. Instead, he got a considerable pension and settled in Berlin, where he began dealing in women's corsets and at the same time speculated in the stock market, under the name Neumeyer. Then, in April 1918, he passed away unscathed and peacefully.

That is the truth about Asev; it is less romantic, if no less terrible, than the legends say. It is an awful truth, the truth about a Jew who ruthlessly, cunningly and cruelly took care of the concerns of Jewry.

And what was the "judgement" about this of his former employer, General Alexander **Gerassimov**, who was Chief of the Ochrana in Petersburg in 1905-1909, ? Gerassimov writes in 1934 of his recollections:

"Asev assembled a terrorist group of ten men out of the most active revolutionaries. His closest adjutant was the former student Peter Karpovitch, who in the year 1901 had murdered (!) the Minister of Popular Enlightenment, Bogolepov. He was sentenced to twenty years of hard labor, but later escaped from Siberia and had now offered his services to Asnev. Through Asev, I was systematically kept informed about all plans and acts of the terrorist group. The members lived in Finland and travelled to Petersburg from time to time, in order to carry out some sort of missions there connected with the attempted assassination of the Czar(!).

The services of Asev (!) in the struggle with the revolutionaries are enormous, and we ought not to count it against him that he did not deliver all the terrorists, but rather we must be [184] grateful (!) that at least (!) he frustrated a large number (!) of terrorist attacks. That is still my firm conviction today (1)."

Truly, these people have learned nothing!

After its victory in the Bolshevist Revolution, Jewry organized and systematized as "state" functions its "specialty," provocation. From the *Preußischen Zeitung* [*Prussian Times*] of 22 October 1935, we take the expert report of an historic example:

"On 06 July 1918, the crime occurred. Toward 3:00 P.M., two men drove up in front of the building of the German embassy in a motor vehicle. They identified themselves by an authorization signed by Dzerschinsky (the Director of the Cheka) himself and by his secretary Zenofontoff, whose contents said that 'the representative of the Revolutionary Tribunal Nikolaus Andreyev and the member of the Cheka **Jakob Blumkin** were empowered to enter into negotiations with the German *chargé d'affaires* due to a matter which directly and personally concerned him.' This piece of writing later proved to have been **forged**.

The embassy councilor **Dr. Ritzler** at first wanted to deal with the pair of strange visitors, who hardly evoked feelings of trust, by himself. But these two refused to supply any information about the alleged purpose

of their visit and insisted upon a **personal** meeting with the (German *chargé d'affaires*) Count **Mirbach**. Finally, they were admitted and Count Mirbach received them in the presence of Dr. Ritzler and of Lieutenant **Müller**; the German *chargé d'affaires* and his colleagues sat at one side of the table, their two visitors across from them at the other side.

The **Jew** Blumkin began to relate a not entirely coherent tale about the arrest of an **Austrian officer** by the name of Robert Mirbach, whom he described as a relative of the Count, in whose fate the Count would probably be interested. Count Mirbach declared that there must be a **misunderstanding**, for the man arrested was not related to him. Thereupon Dr. Ritzler asked the Count whether he did not want to regard the conversation as concluded. Before Count Mirbach was able to reply, Andreyev interrupted with the question 'whether the Herr Ambassador of Germany did not want to find out how the Revolutionary Tribunal was thinking of proceeding against Robert Mirbach?'

[185] That was the signal! **Blumkin** reached into his briefcase, as though he wanted to pull out documents; but instead of this, he drew out a revolver and shot three times in quick succession: at first at Count **Mirbach**, then at Lieutenant **Müller** and finally at **Dr. Ritzler**; all of the shots missed their targets. Count Mirbach got up and wanted to flee into the next room; the **wide** table which was between the assassins and their victims prevented the immediate disarming of the attackers. Hardly had Count Mirbach stood up, when Andeyev shot at him, and when the Count nonetheless continued on his way, Blumkin shot at him, and one of the two assassins threw a **bomb** at the Count. The explosion caused considerable destruction in the room and smashed the window panes. **Count Mirbach fell to the floor dead**; the two assassins escaped through the window and into an automobile waiting outside . . ."

Whence were they fleeing? They directly made for the so-called "Sailors' Division" of the Cheka. Blumkin belonged to this Sailors' Division. To all appearances, it had raised the flag of revolt against Lenin and Dzerschinsky in common with the Social-Revolutionary Party, which was at that time still ruling Russia together with the Bolshevists. At the head of the "rebels" allegedly stood no less a figure than the acting Chief of the Cheka, Alexandrovsky, as well as the Chief of the Sailors' Division, Popoff.

The news of the murder of Mirbach was received by Dzerschinsky, strangely enough, from Lenin personally and not from his own Cheka apparatus. He went to the scene of the crime and from there to the "conspirators" in the Sailors' Division, where at first he was "arrested." But he came to no harm. Meanwhile, his assistant Peters had the entire faction of the Social-Revolutionary Party arrested in the middle of the Soviet Congress which was "coincidentally" in session. Within a few hours, the "revolt" of the Sailors' Division was also ended and the Bolshevists had a bloody show down with the Social-Revolutionaries, who were completely eradicated.

Those were the external events. Certainly there was a great provocation of the Cheka itself which was set up in this affair. It appears to be completely unbelievable that, in particular, the German embassy had knowledge of the assassination attempt and several times brought this to the attention of the foreign Commissariat and Dzerschinsky, but that Dzerschinsky himself wanted to know nothing about it. It is without a doubt the case that the Jew Blumkin penetrated [186] the embassy not with "forged," but with **genuine** identification papers of the Cheka and that the murder he committed was only supposed to provide the means for the extirpation of the Social Revolutionary Party, which at the time was the rival of the Bolshevists for power. Also, the dramatic arrest of Dzerschinsky in the Sailors' Division was nothing other than well-placed theater. If the Ochrana had already modelled the methods of provocation to perfection, so the Jewish Bolshevists, who for the most part were themselves former Ochrana informants and had an exact knowledge of these methods, raised provocation to the decisive weapon of their so-called art of statecraft.

That nothing in this respect has changed up to the present day has been demonstrated by the recent trials in Moscow of the so-called "Trotskyites." The line between conspirators and Chekists, between revolutionaries and criminals, has been completely erased by the Jewish Cheka. Provocation and counter-provocation have become so intertwined that no one can find his way any longer in this chaos of lies and assassinations. Provocation is the type of crime in which Jewry has no peer. This dirtiest of all crimes is [a tool which they] manipulate with total mastery.

Only a few days after this cunning murder of the Jewish terror-organization in Moscow, the cruellest and most disgusting crime of modern history was committed at the edge of the Urals -- the slaughtering of the Imperial family by the Jews **Chaim Nacktbacke**,

Weißbart, **Jakob Moses Sverdloff** and **Jakob Yurovsky**. Mirbach was eliminated -- the last protection of the unfortunate Czar had gone with him. The inhuman Jewish animals now indulged themselves unrestrainedly in the intoxication of their blood-lust of extermination.

The seed of Mordechai [i.e., the "hero" of the Book of *Esther*, who presided over the slaughter not only of Haman and his ten sons, but of thousands of the Jews' enemies.] -- Bronstein, Asev and Bogroff -- were in full bloom. The "deepening" of the Jewish revolution plunged Russia into the abyss. Thousands and hundreds of thousands of people bled to death and starved to death on the streets of the cities and on the plains in the chaos of the struggle of all-against-all, which was unleashed by Jewry, and which bears the name of "Bolshevist Revolution." When, on 01 September 1911, Bogroff spared the Czar from fear of the fury of the people against the Jewish murderers, in the year 1918 Bogroff's racial comrades no longer needed to take the Jewish tribal interests into consideration. Thanks to the intrigues of the Petersburg clique of Jews -- Simanovitch, Rubinstein, Manassevitch-Manuiloff and Ginsburg -- the "bloodless" portion of the Jewish Revolution had ended with success. The half-Jew Kerensky (on his mother's side descended from the Viennese Adler clan!) had "taken power" and worked zealously as trail-blazer [187] of Bolshevism. After October 1917, Jewry was able to proceed with execution of the sentence of death upon the Czar and the dynasty; it saw that it had attained the goal of its most passionate desire -- the murdering of the *Imperator* [Latin, "emperor"].

The final act of the tragedy was played out in July 1918 in Ekaterinburg. The shadow of Rasputin had followed the Czar's family there(1). It was Boris **Solovyeff** who had come into the legacy of Rasputin by having married Rasputin's daughter Mara. She was by no means an innocent little lamb when she entered into marriage with Solovyeff. On the threshold of her maturity stood the Jewish journalist Davidsohn. [This is probably an idiom signifying that Mara's virginity had been taken by Davidsohn.] Mara Rasputin, together with her husband, followed the exiled Czar to Siberia. There, Solovyeff worked at the household of the unfortunate Imperial family as an informer for Jewry and at the same time cheated them of their money and jewelry. All attempts for their liberation which were undertaken by the anti-Bolshevist side were betrayed to the Jews by this couple, until the transfer of the Czar to Ekaterinburg, where the role of Solvyeff became superfluous, so that he travelled across Siberia to Europe accompanied by the Imperial diamonds(2).

The role of **Vyrubova**, who was on friendly terms with Solovyeff in 1917 and 1918, again became fateful.

On 14 August 1917, the Imperial family was brought to Tobolsk. This was the home town of Rasputin! On 05 October 1917, Solovyeff married Mara Rasputin. On 26 April 1918 the Czar was taken from Tobolsk to Ekaterinburg. On 12 April 1918, Solovyeff already had knowledge of this transfer of the victim to the scene of the murder(3).

Here in Ekaterinburg, in the Ipatyeff house, the Imperial family was finally completely encircled, with no protection and helpless, delivered up to the Jewish murder organization. The Jew **Jakob Yurovsky** took command of guard duty in the Ipatyeff house. He was the Cheka director and the actual ruler of Ekaterinburg, the city, which in its time had been founded by the great German princess on the Russian Imperial throne, Katharina [i.e., Catherine the Great]. The [188] second director responsible for the murder and also the boss of Yurovsky was the Jew **Chaim Golostschekin** (in German: "*Nacktbacke*" [i.e., "bare cheeks"!]), a Jew from the Vitebsk District. During his exile in Siberia in 1912, he had gotten to know the third of the confederates in the murder of the Czar, the Jew **Jakob Moses Sverdloff**, who during the period of the crime occupied the highest and most representative position in the Bolshevist state: Sverdloff was the Chairman of the Central Executive Committee of the Soviet [i.e. Supreme Soviet] and, after Lenin and Stalin, was the third member of the triumvirate which ruled the entire land without any constraints(1). At the same time, Sverdloff occupied the office of Political Secretary of the Communist Party. This double position permitted him the crucial influence upon the whole state and party apparatus of power of Bolshevism. Sverdloff belonged to the ten decisive leaders of the Bolshevist Revolution. He is the actual head of the Jewish gang of murderers which murdered the Imperial family. Golotschekin was his confidante and his tool on the scene; Yurovsky directed the execution. After the death of Sverdloff -- he was killed in a Moscow factory by Russian workers -- the city of the Empress Katharina, Ekaterinburg, was adorned with the Jewish name "Sverdlovsk" after the the murder of her great-grandson Nicolaus II. To this day, Ekaterinburg still bears the name of the Jewish murderer Sverdloff.

Golotschekin was Military Commissar of the District of the Urals. Jewish clan ties and "friendship" bound him to Yurovsky. Originally a dentist, then a photographer and watchmaker in Ekaterinburg,

immediately after the Bolshevist overthrow of the state he became a member of the city soviet and Commissar of Justice. Golotschekin, Yurovsky and a third Jew, **Beloborodoff** (in German *Weißbart* [i.e., "white beard"]) were put in charge of the Ekaterinburg Cheka.

The murder took place in the night of 16 - 17 July 1918.

The Czar himself, *Imperator* of the Russian Empire and Supreme Head of the Russian Christian Orthodox Church, was shot by the Jew Yurovsky himself. The heir to the throne, Alexis, was still not dead after several salvos; thereupon he too was killed by the Jew Yurovsky with three revolver shots. The closest confidante of Golotschekin and participant in the act of murder, Paul Medvedeff, the investigatory judge of Admiral Koltschak, reports as follows concerning the completion of the murders(2):

[189] "On 16 July, toward 7 o'clock in the evening, Yurovsky ordered me to take the revolvers from all the guards. In all, there was a total of 12 Nagan pistols, which I brought to Yurovsky and layed on the table. In the morning, the latter had removed the little servant and had him lodged in the Popoff house with the guard detachment. Yurovsky gave me no explanation for any of this. Only when he took the pistols from me did he say: 'Today we will shoot the whole family dead.' At 10 o'clock he ordered me to instruct the guards that if they should hear shots, they should not sound the alarm. Therefore I let the guards know this and returned to the house. At midnight Yurovsky awakened the Imperial family. They rose, dressed and came out of their rooms in about an hour. They were calm; the thought of danger was remote to them. Nicolaus himself carried Alexis, they all went into the room situated at the extreme end of the house. Some had a pillow, the chambermaid was carrying two. Yurovsky said that chairs ought to be brought and three were brought. At this moment two members of the Checka arrived, one of whom, as I later heard, was Yermankoff from Verch-Isset. The other was unknown to me. Yurovsky, his assistant and the two men went to the ground floor below where the Imperial family already was. The seven other Latvians were also there. The revolvers were distributed by Yurovsky to the seven Latvians, to the two Chekists and to his assistant. He kept one himself. Yurovsky had a Mauser rifle besides. The Czarina, the Czar and Alexis took their places on the chairs. The others remained standing against the wall. All were calm. Some minutes thereafter, Yurovsky came into the next room, where I was, and said: 'Go out on the street and see whether anyone is there and watch to see whether the shots are heard or not!' I

went out and immediately heard shots. When I entered the room again to report to Yurovsky, all the prisoners were lying on the floor in different positions, in large puddles of blood. All were dead, only Alexis was still groaning. Yurovsky then shot him two or three times. The sight of the blood-bath made such an impression upon me that I became nauseated and had to go outside. Then Yurovsky ordered me to run to the guards and to say to them that they mustn't get upset due to the shots. As I went out I heard two more shots. I met Starkoff and Dobrynin on the street, who ran up to me. They asked me: 'Nicolaus surely has been shot. You've taken care of the matter.' I answered them that I had seen with my own eyes how Nicolaus and his family were shot; they should keep their people calm. I therefore [190] saw how the ex-Emperor was shot to death, his wife Alexandra, his son Alexis, his four daughters, Doctor Botkin, the cook, the servant and a chambermaid. Each of them had several wounds, their faces and articles of clothing were overflowing with blood. None of them had had a foreboding of the danger threatening them. I myself did not take part in the murder. When I returned to Yurovsky in the room, the latter ordered me to send him some men to get the bodies into the vehicle. I had ten men come, whose names I've forgotten. From two sleds that were in the coach-house they prepared a stretcher, tied a sheet together with a string and brought the bodies to the vehicle that way. They took away what the victims had on their hands, their rings, their bracelets, and two gold watches. Everything was handed over to Yurovsky. The vehicle into which the bodies were put was a truck which had been brought into the yard toward evening. The bodies were laid on grey military cloth and also covered with it. The cloth was taken from the junk room. I do not know where the dead were taken, I didn't inquire about it. Later, in Apeyevsk, I met one of the two Checkists, Yermankoff, and asked him where they'd been dragged off to. 'They tossed them into the shaft of an old mine beyond Verch-Isset,' he replied to me. After the bodies had been taken away, Yurovsky ordered the detachment to clean the floor and yard of the blood, which also happened. Then he returned to his room. I went to the Popov house which I had left just that morning. The Ipatyeff house was guarded until 20 July, although there were no longer prisoners in it. But they did not want to arouse the people and left them believing that the Imperial family was still living. When I went into the first floor of the Ipatyeff house on 17 July, I found everything to be in great disorder. Yurovsky was not there. When I looked to see what was lying on the table, I found sixty *Rubels* in ten-*Rubel* notes in a little catechism. Without saying anything to anyone, I took them. On 21 July I returned; the house was no longer guarded. I remained in Ekaterinburg until 24 July.

On the 24th, I went by train to Nishny-Tagil."

The bodies of the murdered were robbed of all valuables and pieces of jewelry, dismembered and then, in the shaft of the "Four Brothers" mine, had gasoline poured over them and were burned up.

On 17 July, at 9 o'clock in the evening, the murderers sent a telegram from Ekaterinburg to the "People's Commissariat," the [191] Jewish Murder-Central in Moscow. This telegram reads(1): "Let Sverdloff know that the entire family has suffered the same fate as its head. Officially, they were killed during the evacuation."

The murder of the Imperial family in Ekaterinburg by the Jews Yurovsky, Weißbart, Nacktbacke and Sverdloff is certainly one of the most horrible Jewish crimes in the entire history of mankind. Utter, unsurpassed vileness of mind drove these Jews to the crime. Let us read the words of their racial comrade, Simanovitch(2):

"At the murder of the Imperial family the Bolshevist Commissar Yurovsky played a decisive role. He, too, was guided by the motive of greed.

Yurovsky was a jeweler by profession. After the transfer of the Imperial family to Ekaterinburg, he managed to become Bolshevist Commissar there and was entrusted with the supervision of the Imperial family. Yurovsky gave the prisoners permission to sell a portion of their jewelry to his friend **Krumnos** (*Krumm-Nase*! [The author is observing the comical probable etymology of the individual's surname, which means "Bent-Nose."]. By doing this he managed to find out that the Imperial family still had at its disposal jewels of inestimable value. The rumors according to which the Soviet government was supposed to be planning to bring to Czar to Moscow in order to place him in front of a Revolutionary Court, worried him; on the other hand, he was hearing about the efforts of the Monarchists to free the Imperial family. Neither outcome suited him, and he decided, together with the Commissars Beloborodov and Golotschekin, to execute the Imperial family by shooting, in order to get his hands on their jewelry(!).

Yurovsky appropriated to himself the jewels of the Imperial family and shared the booty with Beloborodov and Golotschekin. The settings were destroyed and disposed of.

I learned all these details from the jeweler **Simon Golub**, who, with the Krumnos mentioned above, was well-known. Golub was in Ekaterinburg at the time of the murder of the Imperial family. He was staying in the vicinity of the house in which the crime happened even on the night of the murder, and he himself heard the shots and screams. Yurovsky told him that not all the daughters of the Czar were dead after the salvos, and that the soldiers had slain them with their bayonettes. The unfortunate girls had even tried to defend themselves."

[192] Three Jewish "jewelers" -- **Yurovsky**, **Golub**, and **Krumnos** -- gathered like birds of carrion at the murder scene, in order to get their hands on the jewelry of the slaughtered Imperial family. These are not any kind of "revolutionaries," nor are they even "assassins" -- they are Jewish robbery-murderers and ghouls, who have reached the most extreme level of baseness and abomination. Are they even still human beings?! They are devils incarnate.

The "political" murder, the murder from **greed for power**, is typical of Jewry. In this, the Jew directs his perverse cruelty always against a defenseless victim who is not able to ward off the attack. In all places and at all times where Jews usurp power in the form of Bolshevism or struggle to get power, they make use of the cowardly and base means of **hostage-murder**. Uninvolved, innocent people are seized and slaughtered.

The hostage-murder accompanied the Bolshevist civil war in Russia from its beginnings up to the present day. In every district which the Bolshevists took, it was the first act of the Checka to seize hostages and to butcher them at the first opportunity. The number of murdered hostages in Bolshevist Russia runs to several hundred thousands. After the shooting of the Petersburg founder of the Cheka, Moses Uritzki, alone, several ten thousands of hostages were shot in every city and village. This was the famous "blood tax" which the Jewish Cheka imposed upon the land as "atonement." The same thing happened after the attempted assassination of Lenin, and again after the shooting of Kirov, etc.

The hostage system belongs to the established methods of the Judeo-Bolshevist war of annihilation. Hundreds of hostages were slaughtered during the Bolshevist control of the Baltic countries: in Mitau, in Riga, in Dirpat, in Wesenburg, etc. The Jews Kun and Szamuely bestially murdered many hostages during their short rulership in Hungary.

On 30 April 1919, the following hostages were shot in Munich under the rule of the Bolshevist Jews Lewien, Leviné-Nissen and Axelrod(1):

Berger, Professor, 68 years old. Murdered by several shots at close range in the head and back.
Daumenlang, railroad secretary, 54 years old. Murdered by five shots in the back.
[193] **Hindorf**, Walter, soldier of the Hussar Regiment Nr. 8, 1st Squadron, 19 years old. Was barbarously abused before his murder and killed by four shots in the head, back, and abdomen.
Linnenbrügger, Fritz, soldier of the Hussar Regiment Nr. 8, 1st Squadron, 41 years old. Murdered by a shot in the back.
Neuhaus, Walter, artist (painter), 28 years old. Shot through the head with six shots to the body.
von Seydlitz, F. W., artist (painter), 28 years old. Shot to death from the front. Head shot with critical skull and brain damage, shots to the heart and chest and a grazing wound to the left hand. [The latter wound would probably be termed a "defensive wound" by a forensic pathologist.]
Deike, commercial art student, 25 years old. Murdered by shots from behind, with five shots in head, neck, back, and thigh.
von Teuchert, Baron, officer. Murdered by two shots in the back (penetrating the heart and destroying the jaw).
von Thurn und Taxis, Prince, 30 years old. Killed by shots from behind in the head and back; shot in the abdomen as well.
von Westarp, Hella, Countess, 33 years old. Murdered by shots through the neck, chest, shoulder blade and a shot through the left arm.

The mass murders of the hostages in Spain are recalled by everyone. In the small district of Llora del Rio alone, one hundred eighty-seven hostages were murdered; in Constantina, two hundred fifty; in Bilbao the Bolshevists repeatedly went on rampage against the imprisoned hostages, and at one of their "assaults" two hundred eight jailed hostages were slaughtered.

Responsible for these crimes were the Jews Moses Rosenberg, then Soviet "ambassador" in Madrid, Heinz Neumann, a Communist Jew from Berlin; also the Marxist Jew Deutsch from Austria and Kolzov-Ginsburg, a Jew from Moscow.

The hostage-murder, the zenith of a refined and cowardly cruelty, is and remains a **Jewish** specialty.

The exploration of Bolshevism and its terror-system(1) has today irrefutably proven that Bolshevism as [194] a whole represents a Jewish criminal organization, which works with every means -- of torture, of hostage -murder, of mass shootings, of individual extermination and physical liquidation of all opponents of the Judeo-Bolshevist dictatorship. Names such as that of the mass-butcher of Shanghai and Madrid, Heinz Neumann, of the mass-murderer in Hungary, in the Crimea as well as in Spain, Bela Kun = Aaron Kohn with his helpmate Semlyatchka = Salkind, of the founder of the Cheka, Moses Uritzki, of the Chief of the G.P.U. for many years, Yagoda = Yehuda, of the current acting Chief of the G.P.U., Bärman and countless other Checkist Jews, furnish incontrovertible proof of the fact that this horrifying murder organization, which is master over one-sixth of the surface of the Earth and has spread over the entire world, represents a **murder-organization of Jewry**. **The Cheka -- G.P.U. -- proves the identity of Bolshevism and crime**. Its personal existence, especially in the leading positions, proves, in turn, that Bolshevism and crime are united in "personal union" and namely in the person of the Jew.

Since it is impossible to give an account even approaching the total crimes of the Jewish Cheka, we must be content with some few examples.

The Social-Democratic Party of Germany issued a book about the Cheka in 1922, in the book shop "*Vorwärts*," in which original excerpts from the notes of Marxists who themselves became the victims of the Cheka, were published. From this source, which is certainly beyond suspicion of having "anti-Bolshevist tendencies" or of being "anti-Semitic," we take the following account:

"The Ship of Death(1)

The main offices of the Moscow Cheka are now housed at Great Lubyanka Nr. 14, in the home of the former Moscow insurance company. Here, day and night, works the soulless death machine, here the circle of transformations, one after another, of a human being from an accused into a condemned man, closes with a mutilated corpse . . .

[195] In the main building are located the cabinets of the investigating judges, according to whose reports the board makes its stereotypical horrible judgements. Behind this house, in a cellar structure of the one-storey garden house, those consecrated to death await their last hour.

And directly here in the yard, lying close by the Little Lubyanka, is found also the cellar established for the jail of the Cheka executioner. There, in the center of the city itself, behind the walls of the once-benign insurance company, one of the blindest tools of the terror has found its lodging, which quietly goes about exterminating hundreds and thousands of human lives. The room most feared of the cabinets of the investigatory judges is Room Nr. 55 -- the study of the **first investigating judge, by the name Wuhl (a Jew), of the division for common criminals**. In his hands are concentrated all criminal cases and in particular cases of banditry, for which there is usually no mercy and for which the death penalty seems to be the firm norm, almost without exception. Wuhl is the constant and single correspondent of the '*Troika*'; he directs the work of the subordinate investigatory judges, and upon him depends the outcome of the cases investigated. Still young (perhaps thirty years old), **with light, wavy, hair and a firm gaze from glittering eyes**, agile, energetic, calm and polite in conversation, Wuhl fills anyone who enters his study with a shudder. For rarely does a case end here without a death sentence, and rarely does an interrogation proceed without a wild beating of the accused. If a subaltern investigating judge does not succeed in wresting a confession from the accused, he threatens to bring him before Wuhl, and often the pronouncing of this name by itself is enough to coerce a "voluntary" confession. Wuhl directs the most important matters himself, and his methods of interrogation are a not unimportant feature in the whole picture of Chekist justice. Here one of the countless samples of these interrogations according to the story related personally by Jan Otremski.

Otremski was charged with the shooting of the window of the Sovdeps (the Soviet authority) by Basmannaya. At a body-search of him, a Mauser with some empty casings were found, which, as it turned out, he had won in a card game with one of the adjutants of Dzerschinsky, the supreme Chief of the Cheka. Otremski denied any participation in the crime imputed to him and maintained that he had been slandered by some speculators with whom he had fallen out over the division of the winnings. The somewhat puzzling provenance of the Mauser meanwhile awakened a special interest in Wuhl in the [196] case, and he decided to get at the truth at all cost.

'Wuhl received me very kindly' -- related Otremski, as he wiped his bloody, beaten face with a handkerchief. -- 'He asked me to take a seat, opened his gold cigarette case and asked me if I drank "morning coffee." Without waiting for my reply, he rang, said a few words to the

servant who entered, and after a few minutes there stood before us a tray with two glasses of coffee, sugar, white bread and butter. "I'm asking," said Wuhl, "that with our coffee we discuss the case at the same time, as well." At this moment the telephone rang, and I was a witness to the following conversation that Wuhl conducted: "Jan Otremski is sitting right here by me. . .I'm sure we will not need to shoot him. . .He wants to confess everything voluntarily and wants to be a capable colleague. . ." In this moment I did not grasp that the entire conversation was arranged especially for me, and suddenly I didn't feel well. "They want to know if you are still living. . .," said Wuhl to me with a smile, and pushed the plate with the bread closer to me.

But I could neither eat nor drink, for I sensed some sort of trap and was very upset. "Confess everything, Otremski," continued Wuhl, "and we will forget your past. . .You will have a job with us."

Thereupon he started a speech of persuasion and during fifteen to twenty minutes he relentlessly used alternating threats and tempting promises toward me. But I stubbornly denied my participation in the shooting and also refused to accept a position in the Cheka. My stubbornness finally made him lose his composure; he jumped up from his seat, he grabbed a rifle which was standing in a corner and began to hit me with the butt. After some blows on the head and the chest, I staggered and fell, covered with blood, to the floor. But after a minute I came to again, stood up, and accompanied by Wuhl's fists and wild insults, I dragged myself out of his study. . ." Jan Otremski was a Polish subject. He related this case of a bestial beating to the Polish Red Cross and enclosed as proof the blood-spotted handkerchief. But his Polish nationality did not save Otremski, and shortly after this interrogation -- on 14 May 1921 -- according to a report, he was shot to death by Wuhl . . .

I am stopping with these characteristic details of the interrogation of Otremski, in order not to overload the rest of the account with dozens of similar facts. This system of [197] interrogation was practiced by Wuhl day in, day out, with unvarying calm and good nature, with only details changing now and then. Thus, in suspicious cases he personally investigated the accused in order to convince himself that the latter was without weapons and sufficiently defenseless. Sometimes he prefers to strike not the head, but the the muscles and the elbows of the outstretched arms . . . in general, however, the stereotype prevailed with him: cigarettes, coffee, white bread, offer of a job in the Cheka

and . . . a blow with the butt of a rifle. And so on, day in and day out, with almost total passivity of the tortured. In the expression used by the beaten bandits, 'Wuhl is playing the guitar.' For his talented and zealous guitar-playing, the member Wuhl of the Russian Communist Party wore an Order of the Red Flag on his chest."

That the Cheka is in no sense any sort of "proletarian" fighting organization, but rather only and exclusively a Jewish murder-organization **against** the people, is shown very compellingly by, among countless other proofs and examples, the famous **mass shooting of the workers in Astrakhan in March 1919.** On 10 March 1919, the workers of the factories "Vulcan," "Etna," "Caucasus" and "Mercury" interrupted their work and assembled for a meeting.

"The meeting(1) at which ten thousand workers had assembled and discussed their hard material condition was surrounded by soldiers with machine guns, sailors, and grenade-throwers. After the workers refused to break up the meeting, a rifle salvo was shot off. Then the machine guns rattled, directed against the compact mass of the meeting participants, and hand grenades exploded with deafening noise. The gathering trembled, lay down on the ground, and were dumb with fright. Above the rattling of the machine guns one heard neither the groaning of the wounded nor the screams of the dying.

Suddenly, this entire mass of men rose up, stormed forward and broke through the cordon of death of the government troops, with a power made tenfold by their terror. And it ran unthinkingly in every direction -- seeking salvation from the bullets of the machine guns which had begun firing again. Those fleeing were shot. Those who were still alive were driven into an enclosed space and shot down at close range. The space in which a peaceful gathering was meeting was now covered by a pile of corpses. Between the workers writhing in [198] their death throes, one also saw some 'tamers of the Revolution' trampled to death by the crowd at the breakthrough. The news of the shooting quickly spread into the city. People were fleeing there from everywhere. Only the cries 'they are shooting! They're shooting!' could be heard.

A canon shot in the distance. A strange, droning detonation in the air. After this whizzing, suddenly, a bang. Again, whizzing. The church cupola crackled and plunged down. A bang, and then another bang. A projectile explodes. A second one explodes. And another. The crowd of people loses their heads and scatters apart, like a herd of restive beasts. But the outpost troops shoot and keep shooting. From somewhere

comes a new order to fire, and those fleeing are struck by grenades.

The city is deserted. Silent. One part of the inhabitants fled, another part hid themselves. Not fewer than two thousand victims were swept from the ranks of the workers. Thus ended the first act of the frightful tragedy of Astrakhan.

The second -- still more horrifying -- act began on 12 March. A portion of the workers were arrested by the 'victors' and imprisoned in the commander's headquarters, in barques and in steamers. Among the latter, the steamer '*Gogol*' particularly distinguished itself by its cruelty. But dispatches were flying to Moscow which were reporting a 'revolt.'

The Chairman of the Revolutionary War Council of the Republic, **L. Trotsky** (Bronstein, a Jew), responded with a laconic dispatch: '**Settle accounts and show no mercy**.' With that, the fate of the unfortunate workers in custody was sealed. A bloody insanity raged on land and water. In the cellars and yards of the commander's headquarters, the people were shot to death. From the barques and steamers, people were thrown into the Volga. Many were thrown in with stones tied around their necks. One worker, who sat in the keel space on the machine, remained unnoticed and saved himself, told that in one night, 180 men were thrown overboard from the steamer '*Gogol*.' But in the city there were so many shot dead, that some nights [199] hardly sufficed to transport them all to the cemetary, where they were unloaded in piles as 'typhus cases'. . .

. . . After some days, the rulers began to to publish the names of the shot '*Burschuis*' by the hundreds. At the beginning of April, the number of victims named was already 4000. But meanwhile, the repressions did not stop. The authorities had plainly resolved to take revenge upon the worker's unions of Astrakhan for the entire wave of strikes which rolled through Tula, Boyansk, Petrograd and other cities in March of 1919. It was only toward the end of April that the shootings tapered off and stopped."

Some characteristic details are supplied by the certainly not **anti-**Semitic Roman Gul in his book *Dzerschinsky*, which appeared in Paris in 1936, in the Russian language. Gul describes, among other things, the Commandant of the Georgian Checka, **Schulmann**, who was possessed by a bestial cruelty, and who was infamous in Tiflis under the name "The Commandant of Death."

Schulmann usually took drugs in order to get in the necessary "mood."

One example of his rage and murdering(1):

"One dark night, the Commandant of the Cheka, Schulmann, appeared in the stone corridors of the subterranean prison, rattling his saber with a detachment of Red Army troops. They began to lead out the condemned men from their cells. The pity-inspiring, half-dressed unfortunate men automatically obeyed the orders of the executioners. It seemed as if Schulmann wanted to excite himself, in that he treated the condemned men with especial brutality. They were all brought to the inner courtyard of the Cheka, where some trucks were awaiting them. With a few practiced and rapid movements of their hands, the executioners took from the victims the rest of their clothing, chained their hands and threw them in the trucks. The trucks began to move . . . At the place of execution partitioned by the Chekists, ditches had been prepared in advance. The condemned were arranged in rank and file. Schulmann and his assistant stepped down the line with a revolver in hand and shot the forehead of the condemned; now and then they stopped to reload the revolvers. Not everyone yielded their heads to be shot peacefully. Many struck out around themselves, tried to retreat, cried, asked for mercy. Sometimes Schulmann's bullet only wounded them and the Chekists immediately finished them off with shots and bayonettes. [200] Meanwhile, the dead were tossed into the pits. This scene of human butchery lasted no less than three hours."

One other Jew who is still active today as one of the highest GPU Chiefs, is **Jakob Agranov**, an epileptic Jew with the face of a woman. His specialty is the destruction of the Russian Aryan intelligentsia. The Jew Agranov has exterminated the flower of Russian science and of public life(1).

The blood-bath of the already-mentioned Aaron Kohn -- **Bela Kun** -- in the Crimea is well known. At his side stood his racial comrades **Feldmann** (male) and **Salkind** (female). To the same series of Jewish mass-murderers belong: **Comrade Rosa** in Kiev, **Yurovsky**, **Nacktbacke** and **Weißbart** in Ekaterinburg; **Steinberg** and **Deutsch** in Saratov, **Eugenie Bosch** in Pensa, **Rebekka Meisel-Plastenina** in Archangelsk, the sadistic Jewess **Braude** in Moscow, who with her own hands first undressed and then shot the "White Guard swine." Here also belong, above all, the directors of the Cheka in the Ukraine: **Feldmann** and **Portugeis** in Kharkov and **Lifschitz** and **Schwartzmann** in Kiev. At the head of the all-Ukraine Cheka stood the Jews **Laziss** and **Schwarz**(2).

The report of the eyewitness **Nilostonski**, which already appeared in 1921 in the *Neudeutschen Verlags*- and *Treuhandgesellschaft* editions in Berlin, gives a true-to-life picture of the rampages of this Jewish murder-organization in the Ukraine.

The 11th Chapter of this unfortunately now out-of-print document is rendered here unmodified(3).

"The slaughter of the victims was as a rule carried out as a conclusion of high entertainment after the wild drinking bouts which went on in the executioners' houses, when everyone was in a state of intoxication. The criminals, in their cheerful party, then went down the steps into the yard, into the slaughter house, where each according to his bent or together, as agreed, enjoyed themselves by killing. The victims were often tormented for hours in the cruelest manner on these occasions. Here, the greatest variety of wounds were inflicted upon them, over there, the victims' skulls were slowly crushed, in another direction they were stabbed with every sort of instrument of torture, and in yet another spot, tongues and limbs were torn out, etc., etc. They were actually killed only when [201] the murderers, due to alcohol intoxication, could no longer keep to their feet and had to end their party. As in the courtyard of Ssadovaya 5, we also found in all the rest of the houses of slaughter and Zcheresvytchaykas, mountains of thousands upon thousands of empty bottles of the most expensive kinds of wine.

In Kiev, I saw an unfortunate mother whose only son, an officer, had been murdered in the slaughter house at Ssadovaya 5. Some days after the murder, two sailors came in a motor vehicle in front of the residence where the family of the murdered young man lived, drove up and picked up the only daughter, a nineteen-year-old young girl, the sister of the murdered son, to bring her to one of the mentioned drinking bouts in the house of the executioners. Here, the executioners, who a few days earlier had just slaughtered her brother, ordered her to dance in front of them. When she was unable to do so and began to stagger, the executioners ordered her to drink a glass of champagne. In the moment when she seemed to draw the glass to her lips, she suddenly poured the contents out, struck the upper part of the goblet off on the edge of the table and tried to use the rest of the glass to cut through the veins of her neck. In the same moment, the Jewish wife fell upon her and badly abused the unfortunate girl for this sabotage, cut her face up with the same piece of glass, stepped on her with her feet, pulled her hair, until she was finally brought senseless into the

slaughter house and had to lie there as long as until the murder gang had gotten drunk enough to pass over into slaughtering and then to 'transport' the unhappy girl 'to her counter-revolutionary brother.' The sad incident was confirmed to us by, besides the mother of the dead girl, two young ladies of society, who on that evening had to dance in the Zcheresvytchayka, who were present during the whole event and escaped on that evening with some blows from a Nagaika [Cossak whip] which they received for covering their faces with their hands and sinking to the floor helplessly during the tragic moments. At any rate, the 'invitation' to young girls of society to these kinds of drinking bouts was usual in all the Zchresvytchaykas of Kiev, so that the refined Satanic revenge of the Soviet sadists extended even to these creatures who were guilty of nothing. That a Commissar would suddenly announce to the parents that he would live with their daughter and then take her away, was in all cities something completely common. Usually, he began his announcement with a threat, since he would know that the daughter had served the Volunteers [of the White Army] as a Sister of Mercy [i.e., in a hospital], so that she and the whole family deserved death.

[202] The Bolshevists were inflamed against our Sisters of Mercy with a particularly savage rage. In case of capture, each of the Sisters of Mercy serving with us carried poison with her. But woe to the girl, who, gravely wounded, didn't have the chance to make use of this and first returned to consciousness in custody. For her it was written -- death by rape. Consequently, it was also the custom in the Volunteer Army in the case where escape wasn't possible (for example, in an encirclement) to shoot first of all the Sisters, especially the wounded, and then the wounded officers and the rest of the Volunteers. It happened more than once that an officer or soldier shot his own sister who was serving with her brother in the same regiment.

Here I will deviate somewhat from my actual theme and say some words about the conduct of the Soviet government toward our prisoners and wounded. The torturing of the captured and wounded Volunteers by the Bolshevists is of course generally known. Consequently, not even one person in the Volunteer Army surrenders. Thus, the remnant of the Volunteers, who had been driven into the harbors of Odessa and Novorossyisk, and for whom at the fall of these places rescue was cut off in February and March of 1920, all shot themselves and their families. Two of our hospitalers in Odessa who weren't able to evacuate in time, were burned to death along with all of the sick and wounded found there. At the fall of Rostov,

Novotscherkask and Taganrog in January 1920, 18,000 sick and wounded, who had stayed behind in the military hospital, were **all** killed by the Bolshevists in the most horrifying way. We had the opportunity to be convinced of this ourselves when we retook Rostov and Novotscherkask for several days in February.

The members of the terror-houses, when it suited them and after they had gotten their hands on a sufficient supply of cocaine, sent for some arrestees from Zchresvytschayka for individual torturing, upon whom they now carried out tortures in a single room of the jailhouse. These creatures, who without exception were all cocaine addicts, committed their crimes, as is already well known, for the most part out of sadistic impulses. One of these sadists, a certain Zchernyavski (the pseudonym by which he was known among the Chekists), who had to kill a number of people each day since otherwise he felt bad, finally went so far as to no longer trouble himself about the category of his victims, and allowed himself to use prisoners for his tortures who actually belonged to the Bolshevists and had been [203] temporarily stuck in jail for minor offenses, merely in order to have material for the satisfaction of his sadistic drives. He was finally killed one night by some other sadists in one of the slaughter houses. The famous executioner of Kiev was the Jewess 'Rosa' Schwarz. All of Kiev knew her under the name of 'Rosa.' Her victims must have been numbered in the hundreds. This 'Rosa,' who was caught, told the Courts-Martial which condemned her, that she constantly injected caffeine and then, in a state of intoxication, would proceed to torture her victims. A member of the aforesaid Alliance of Zchresvytschayka Victims reported on how he was bound to a table in front of a Jewish girl who was known by the nickname 'Sonya,' how during the course of almost an hour she stuck a revolver at his temple, his forehead, into his mouth and over his heart, while she observed his face, then finally reluctantly put the revolver in her pocket with the remark that she found that she was not in the mood. To the bound man she said that she would shoot him some other time, and ordered him taken away. At any rate, it must be said, that, as in Kiev, so also in Odessa, Kharkov, Poltava, etc., Jewish women and girls especially enjoyed engaging in torture and slaughter, and the number doing so was definitely significant. Every city had its 'Rosa,' 'Sonya' etc., who became celebrities in the cities concerned. When the Chinese professional torturers stepped back from an aged person whom they were supposed to torture, or when even their tortures seemed to be too mild, it was Jewish girls who snatched at the opportunity and fell upon the victims with delighted zest and, in their devilish lust, inflicted the most unthinkable torments upon gray and white heads, unheeding

whether it was an old man or old woman, and finally killed them as the concluding act."

These horrifying facts, which describe the reality of the Jewish war against humanity, show the true face of the Jew in the clearest way: toadying, perfidious and duplicitous, he approaches his victim, only to annihilate him in the next moment with an unexampled and bestial cruelty. [Or, as one old saying expresses it: "The Jew -- either at your groin or at your throat!] The Bolshevist Revolution in Russia was a successful crime of Jewry, carried out against the peoples of Eastern Europe. The Bolshevist subversive activities in the entire World are crimes of Jewry. The entire "politics" of Jewry is fundamentally and right from the start, criminal, and is directed to the end of the enslavement and the extirpation of all non-Jewish peoples.

The Jew misuses the notion of the political as a pretext for his crimes, just as he misuses the concepts of "science," [204] "Freedom of thought," "Brotherhood" etc., for his agitation and propaganda. The sorry productions of a Magnus Hirschfeld are no more "scientific" than the murder by a David Frankfurter is "political." Both are **criminal** actions, completed crimes of Jewry.

Since the start of the Jewish struggle for "Emancipation" and control in the individual nations, the chain of Jewish crimes and murder has remained unbroken.

On 25 May 1926, the Ukrainian nationalist leader **Petlyura**, the former Chief of State of the independent Ukrainian Republic, was murdered in Paris by the Jew **Samuel Schwarzbart**. The crime was carried out with cold-blooded cruelty. The murderer still fired several shots into his defenseless victim as he way lying on the ground. When he was questioned, Schwarzbart (naturally!) declared that he had acted out of "political" motives.

As a Jew, he was filled with deep hatred for people of Ukrainian nationality. He murdered Petlyura as a leader of this nationality, a man who embodied the striving for freedom of the Ukrainian people.

A crime committed in the name of Jewry and in its interests! This is evident not only from Schwarzbart's statements, but also from the attitude of Jewish-Free masonic justice and the Jewish press. World Jewry organized a "rescue-action" in the grandest style for the murderer. The advocate Torres, known as the attorney for many Marxist terrorists, took on Schwarzbart's defense. The murderer was

acquitted!

Still more indicative of the true reasons behind the scene of this crime, is the circumstance that Samuel Schwarzbart went to Moscow after his acquittal -- he had already formerly been a Commissar of the Red Army -- and today receives a state pension there! These facts stamp the murder of the Ukrainian nationalist Petlyura unambiguously as a crime of the Judeo-Bolshevist Internationale; moreover, it shows how the threads of the Jewish and Red Internationale are inextricably interwoven with each other.

This murder of a political personality on foreign soul, in crass violation of International Law, of the principle of non-interference and of the freedom of guests of a foreign state, committed by a Bolshevist Jew, is not a singularity.

On 04 December 1936, the Court of the Canton of Graubünden in Switzerland passed the following judgement(1):

[205] "In the criminal case of **Frankfurter**, David, son of Moritz and Rebekka, neé Pagel, student of Medicine, born on 9 July 1909 in Daruvar, Yugoslavia, Yugoslavian national, resident in Bern, unmarried, with no police record,
by decision of the prosecutor's office of 5 June 1936, named as defendant charged with murder,
after the main trial and careful deliberation, in application of the §§ 88 (in connection with Fed. Constitution, Art. 65), 9, 48 and following, particularly § 50 Sections 7 and 9, § 51, Sections 3 and 4 as well as § 18 of Penal Law and §§ 58 and 59 *StrVerf.*, it is established that:
1. David Frankfurter is guilty of the murder of Wilhelm Gustloff.
2. For this crime he will be punished by 18 years in prison, less 8 months for pre-trial custody, then with the loss of civil honors and rights during the same period of time and sentenced to life-long exile from this country. The weapon of the murderer is confiscated.
3. The convicted man is obligated as a matter of principle to compensate for all damages caused by the above-named crime.
4. The convicted man is to bear in addition all costs related to the investigation, the court costs and the cost of imposing punishment."

For the first time, this exemplary punishment was imposed by a Swiss Court upon a Jewish murderer, even if its proportions do not correspond to the German sense of right. The Graubünder sentence signifies a blow in the ugly face of the Jews, a severe defeat for World

Jewry, which after a senseless murder has become the poorer by one "martyr." The German special correspondent at the trial of the murderer David Frankfurter, Wolfgang Diewerge, describes the murder incident as follows:

"Frau Kaufmann and her daughter are walking along the spa promenade of Davos. They are well-off Jews from Bern. Someone speaks to them; *Herr cand. med.* [medical student] Frankfurter, a good acquaintance, is also in Bern. Yes, he's there for the sport, the snow-covered mountains entice him, the glorious world of the mountain range. He speaks quietly and in a friendly manner, like a guest at the spa who has a beautiful day behind him and is now taking a little evening stroll. They make a date to meet for tea. Frankfurter amiably takes his leave and keeps walking, down the promenade to the signpost. This signpost reads: **Wilhelm Gustloff -- N.S.D.A.P.** Frankfurter knows the way perfectly. And he doesn't need to ask whether Gustloff has returned. He knows all about it. Once more he pulls the crushed cigarette pack from his pocket, then he turns calmly and with a sure step from the [206] main street, along the spa park, until he stands in front of a bright blue house '*Am Kurpak Nr. 3*' ['Nr. 3 Spa Park']. In his pocket he carries the murder-order. It is **04 February 1936**, about 8 o'clock in the evening, a Tuesday, which the Jews call '*Kee Tov*' = 'then it's good' -- it is considered to be a lucky day for Jews.

Frau Gustloff has been happy for quite a while about having a free evening. It shall belong to her and her husband alone. She will let him tell her about his trip, of the celebration in honor of the *Machtergreifung* [The accession to power of the N.S.D.A.P.], for once she wants to be together not with *Landesgruppenleiter* [national group leader] Gustloff, but with her man. But when the bell rings, she opens the door anyway, even though it's late and dark out. It might be a comrade in need. When it's a matter of someone needing help, Wilhelm Gustloff is always there to speak to.

A well-dressed man stands at the door, his hat pulled down over his eyes. His exterior makes a respectable impression, he's quiet and friendly. Sure of himself, as if he knows the house, he goes past the wife to the inner door. Frau Gustoloff lets him into the corridor, where Wilhelm Gustloff is standing, speaking on the telephone. Base Thun is on the line.

Frankfurter doesn't want to shoot here in the hallway, where there'll be witnesses to his crime. He calmly takes a seat in Gustloff's study, looks

at the pictures of Hitler and examines the *Ehrendolch* ["honor dagger"; A number of well-crafted edged weapons were given to party members who had distinguished themselves. They often were embossed with the motto: "*Meine Ehre ist Treue*" = "Loyalty is my Honor"] which is hanging on the wall here. Intermittently, he fingers his own weapon.

Five long minutes go by. The telephone conversation which is being conducted with Dr. Habermann in Thun is constantly experiencing disturbances on the line. It must cost quite a bit to keep Wilhelm Gustloff under surveillance. His conversations are tapped, and not very adroitly, either. Wilhelm Gustloff makes a few choice comments into the phone about the 'expertise' of this disturbance of his peace, then asks his wife about the visitor and goes into his study.

For the first time, the Jew sees his victim right in front of him. Tall, with erect posture, friendly and ready to be helpful. He pulls the revolver from his pocket and fires. True to his murder-orders, he aims for the head and chest. Wilhelm Gustloff collapses without uttering a cry and falls over. His wife rushes in, she has no fear of the smoking weapon of the murderer which is raised threateningly. She throws herself on her husband, wants to stop the bleeding but sees in the same instant that there is nothing that can any longer be done. In a few minutes, Wilhelm Gustloff bleeds to death in her arms, beneath the portrait of the *Führer*.

The shots and screams alarm the house. The neighbors rush to the door. The revolver held in front by Frankfurter holds them back. David Frankfurter knows his way out of the house. He is already out in the open. [207] Now -- into the spa park. Now his getaway shall begin. With hurried steps he rushes into the darkness, but remains stuck in the snow. In vain he tries to keep going forward. He fails.

The cursed snow! It holds him fast. He clutches at it. He's not getting anywhere. Sweat breaks out on him. How was it worded in his orders? - 'Try to get away, otherwise commit suicide.' No, never! He didn't come to Davos for that. He wants to live, to be celebrated, but not die. Otherwise, he could have done the shooting in Germany, of course.

He hears the alarms behind him, the calls for a doctor and the police, the outraged voices of the Swiss neighbors. He senses what will be in store for him if they catch hold of him here while he's in flight. And then he sees how good it was that he did not go to Germany, the way his original orders read, but to a canton which doesn't have the death

penalty. He goes into the closest house. He calls the police and when it takes too long for him, full of fear, he goes by himself to watch, to get into safe custody and protection as soon as possible.

The first questioning by the police begins. The murderer declares: '**I have shot him because I am a Jew. I am fully aware of my act and do not feel any remorse for it.**'

He is also confronted by Frau Gustloff. She recognizes in him the petitioner whom she conducted to her husband. She asks him: 'Why have you done this?'
He answers: '**Because I am a Jew.**'"

Frankfurter shot, because he was a Jew. The Jewish "World League for Resisting Anti- Semitism" named the murderer its symbolic Honorary President a short time after the crime. And why shouldn't the murderer Frankfurter be the Honorary President of the World League, when the murderer Friedrich Adler was General Secretary of the Internationale? What's right for one murderer is fair for the other murderer. The organ of the World League, *Le droit de vivre* of 26 September 1936 published the following declaration of solidarity with David Frankfurter(1):

"We Jews feel absolute solidarity with you, dear Frankfurter, and we honor you unendingly. If we abandoned you, we would be letting ourselves miss one of the most valuable opportunities on this poor earth. To deny you, [208] would mean giving up purity, freedom and dignity. In our memory you will live on as a dove of peace on the manure pile of our egoism and above the swamp of our indifference."

The strange "dove of peace on the manure pile" of Jewish egoism has been locked in a cage for a long time by the judgement of the Swiss court.

The question remains open as to whose mission Frankfurter was carrying out. This was no personal act of revenge, no senseless crime of a mentally ill person, but the crime of a Jew acting for World Jewry. Whether this is provable in **particular, and concretely**, is not the crucial point. What is crucial, is the confession of the murderer himself: "I have shot him because I am a Jew. I am fully aware of my act and do not feel any remorse for it."

The order for the murder furnishes an important clue, written in the Serbian language on a piece of a cigarette pack, and found with the murderer and among the original Court documents:

"Monday, 03 February 36, 9:30, the sentence [of death] must be carried out. Call ahead and ask if he's there. If he doesn't come out and can't be seen, try to get away, else put into effect suicide. 1-2 shots in the chest. Revolver in the right-hand coat pocket. Not in the overcoat. As soon as I'm in the room, pull it out suddenly and shoot. In the head or the chest, 3 shots."

The murderer claimed in Court "not to be able to recall" any longer what the circumstances were of how he came by this note. This piece of evidence is a clear indication of the murder having been long prepared and executed according to a written plan. One probably does not go wrong in assuming that the Murder-Central would not be far to seek from the Jewish World League in Paris.

Leo Czolgosz, Emma Goldmann, Friedrich Adler, Paul Kéri, Gaertner, Mordko Bogroff, Yevno Asev, Jakob Yurovsky, Chaim Golotschekin, Weißbart, Blumkin, Aaron Kohn, Szamuely, Heinz Neumann, Yehuda, Bärman, Schulmann, Lifschitz, Schwarzmann, Braude, Bosch, Meisel, Salkind, Portugeis, Schwarz, Laziß, Schwarzbart, Frankfurter -- 28 Jews, 28 murderers -- only a **selection** of the "most famous" from the most recent times. Who still dares to doubt that "there are Jewish murderers"?!

[209] They are plain "political" murders, plain murders from greed for power. They are plain "Anarcho-Communist" crimes, crimes of Bolshevism. The facts of the case are clear -- Jewry and Bolshevism are identical; Bolshevism and crime are the same thing. Jewry as leader of the Underworld, in a criminal attack upon the World, its culture, its order and the [non-Jewish] peoples of the World -- that is the reality of the criminal world conspiracy of the present, the reality of Judeo-Bolshevism.

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Afterword

Obituary

(page 211)

Shortly before the completion of this book my comrade and collaborator **J. Keller** unexpectedly died from complications of an operation. Even on his sick bed, he occupied himself over and beyond his powers with the labor whose far-ranging significance and whose novel results had drawn him completely under its spell. He died with pen in hand and left behind to me the legacy of completing the work he had begun.

Keller was born on an estate in western Russia. After graduating from a secondary school in Petersburg, he studied Natural Science and History at the university there and was admitted to a university professorship after the successful conclusion of his studies. He received a research grant which led him abroad. He was active with great scientific success in the field of Physics and achieved for himself a continually increasing appreciation for his work from the scientific community. As an expert and correspondent in his native and in foreign institutes and as a collaborator in international compilations, he acquired a respected position.

With his clear anti-Communist attitude, opposed to Jewry, he was first able to emerge to a greater degree as a writer for the public since 1933, and then with ever greater success. He wrote in the *Völkischer Beobachter* [Julius Streicher's paper, the *Nationalist Observer*](1), in the *Schwarzes Korps* (2) [*Black Corps*], and in *Angriff* [*Attack*], to name only the most important.

Imbued with the National Socialist idea, he did not end his efforts with

his literary activity, but despite his hard-pressed material situation and his severe physical suffering, worked even this last winter with total self-sacrifice for the Winter Aid.

[212] When I saw Keller for the last time, it was a few days before his death; he was able to move around only with effort, bent over from pain and supported by a cane. As I later learned, he had had to take a large dose of narcotics in order to be able to leave his bed at all. But nothing could hold him back from his work and from his duty.

Keller was a man of rare purity of mind and of character. To that was added a wholly unusual talent for writing and an extraordinary gift for quick comprehension. His death signifies a hard and irreplaceable loss in the front of the struggle against Judeo-Bolshevism.

May this book, the fruit of bitter life experience, deep political insight and painful weeks of labor of a mind not broken by illness, find the attention that it deserves.

Keller wanted to create readable knowledge, he wanted to write a book which should be as geared to the people as it would be reliable and practical. He surely attained this goal and thus the task which remains to me is only to deliver this work, in his name, too, to the public.

Berlin, March 1937.

Dr. Hanns **Andersen**

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